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THE LIVES AND TIMES OF THE POPES

THE LIVES AND TIMES OF THE POPES

INCLUDING THE COMPLETE GALLERY OF THE PORTRAITS OF THE PONTIFFS

REPRODUCED FROM
"EFFIGIES PONTIFICUM ROMANORUM
DOMINICI BASAE"

BEING A SERIES OF VOLUMES GIVING THE HISTORY
OF THE WORLD DURING THE CHRISTIAN ERA

RETRANSLATED, REVISED, AND WRITTEN UP TO DATE FROM

LES VIES DES PAPES

BY

THE CHEVALIER ARTAUD DE MONTOR

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No. 758

THE LIVES AND TIMES OF THE POPES

S · SIMON PETRVS · I · PAPA BETHSAIDENSIS ·
Galilous

THE LIVES AND TIMES OF THE POPES

1

SAINT PETER—A.D. 42

SAINT PETER, the Prince of the Apostles, and first of the Christian pontiffs, was originally named Simon. His father was a fisherman of Bethsaida, near the Lake of Gennesareth, in Galilee, which was also the birthplace of his brother, Saint Andrew. When Simon was about forty years old his brother presented him to our Saviour, who, receiving him as one of his apostles, surnamed him Cephas, which in the Syriac signifies Stone, or Rock. "Upon this Rock I will build my Church, and the gates of hell shall not prevail against it." By these words our Saviour intimated that, in raising Saint Peter to the dignity of the chief of the apostles, he made that dignity the foundation-stone of his Church.

As our Lord said that that edifice shall not be overturned, but subsist throughout all ages, it follows that the authority of Saint Peter has descended upon his successors, and that his see still continues to be the centre of Unity. In order to be true members of the Church, the faithful must ever hold to it. Thus the Fathers of the Church and, following them,

the theologians have ever reasoned. For some time Saint Peter did not habitually attend our Lord on his journeys, but always went to hear him when he taught the multitude. One day Jesus was on the shore of the lake Gennesareth, which is also called the Sea of Tiberias, and knowing that Peter and Andrew had all night cast their nets in vain, he told the fishermen to go farther out from the shore. They did so, and so abundant was the take that not only their own boat, but also that of Saint James and Saint John was filled. Peter presented himself to express his gratitude, and professed himself unworthy to approach his Lord. The humility of Peter procured him a new call from Jesus. Peter's usual residence was at Capharnaum; our Lord was often there, and walking along the shore again, saw Peter and Andrew, and James and John, casting their nets into the sea. He again called upon them to follow him; and it was on that occasion that from a mere fisherman Peter became, in the exact words of our Saviour, a fisher of men. Going from Bethsaida to Cæsarea, Jesus asked Peter what he thought of the Son of Man, whom some considered to be John the Baptist, and others considered to be one or the other of the prophets. Peter replied in that celebrated confession, that Jesus was the Christ, the Son of the living God. This reply obtained for him the confirmation of the surname of Peter, and the power to bind and to loose for himself, personally, and to his successors in the Primacy. Peter was one of the witnesses of the glory of our Lord upon Mount Tabor. He was present at the Last Supper, and was the first whose feet Jesus washed.

In the pages of the inspired Gospels we see Peter in his phases of man and apostle, until the apostolic spirit dominated the natural temper. His Master having reproved him for striking Malchus, Peter, timid and fickle, forgot his oath,

but ere long bitterly bewailed his fault. After the death of our Saviour, Simon Peter hastened to the sepulchre. He was the first to enter. He found that Jesus was no longer there. Peter was also the first to whom, the Scripture informs us, Jesus appeared after his resurrection. Peter, however, was still to receive an express mission, more especially consecrating him to his apostolic functions. Jesus appeared to him and to John, when they both were engaged in fishing on the Sea of Galilee. It was then and there that Jesus, after having thrice received from Peter the acknowledgment of his love, as though to make him expiate his triple denial, gave him a threefold charge of his flock in those words—"Feed my lambs." Saint John, the beloved disciple, called Peter by the title of Apostle, as having received from Jesus Christ, in reward of his attachment, the Pastorate, which Saint Ambrose so well entitles the Vicarship of Love. The gift of that function, as related by the Evangelist, was made at the very place where Jesus had given to Simon the name of Peter, which was afterwards confirmed to him by his calling to the government of the Church of Christ. Here Peter learned that, following Jesus Christ, he would suffer like him, and would be glorified in martyrdom.

Peter's first act of pontifical jurisdiction, after the Ascension, was the assembling of a council at Jerusalem, at which both the apostles and the disciples were present. The object was the filling, in the apostolic college, the place of the iniquitous Judas Iscariot. Matthias was chosen by lot. Peter presided over that assemblage, and reminded it that the crime of Judas had been foretold by David. Peter's application of the Scriptures was again very felicitous when the disciples were visited by the wondrous phenomenon of the day of Pentecost. On that memorable day, at about nine o'clock, a great sound, like unto the rushing of a mighty

wind, filled the whole place of the assembly. All present saw, as it were, tongues of fire, and they all felt themselves filled by that Spirit which Jesus, on quitting them, promised they should be inspired with. In the fervor and gush of the zeal by which they were transported, their strange and eloquent language astonished the people of Jerusalem, and even the strangers who heard them. Some of the Jews took occasion to reproach them as being intoxicated. Then Peter arose, and so earnestly preached Christ, risen from the dead, that three thousand persons were converted, and asked to be baptized. That discourse of Peter was at once wise and noble. The apostle declared that, in accomplishment of the prophecy of Joel, the time announced by our Lord had arrived, and that the disciples were filled with that Spirit which he was to shed upon them and upon his servants. In the second council seven deacons were appointed to assist the apostles in the distribution of alms and in the ministry of preaching. It is remarkable how faithful the succeeding pontiffs have been to the first two precepts of Peter. From the date of the Ascension, Peter remained five years in Judea. At the gate of the Temple, on Mount Sion, he restored to health a poor cripple who asked him for charity. The Sadducees endeavored publicly to arrest Peter and John, who preached the resurrection of our Lord. The apostles, on the other hand, preached with redoubled courage; and Peter, previously so timid and halting in his ideas, no longer hesitated boldly to confess the name of Jesus before the assembled doctors of the law. From that period dates the triumph of the Apostolic Church, persecuted from its birth, and reviving from its persecution. The punishment of Ananias and Sapphira, guilty of falsehood against both the sacredness of their oath and the spirit of Christianity, and a thousand other testimonies to the power which dis-

tinguished the life of Peter, served only to irritate his enemies. Notwithstanding the protection of Gamaliel, who was held in honor by all the people, that wise, prudent, and humane man, who wished to ascertain whether the apostles and their followers were not a party very different from any merely human faction, Peter and the apostles were beaten with rods, and even threatened with death. They bore their punishment with joy, and rejoiced in that they had been deemed worthy to suffer for the name of their Master.

Then began a great persecution in Judea. Peter went to Samaria, which Saint Philip had already converted, to administer the rite of confirmation to the faithful. It was there that he held his first dispute with the Samaritan, Simon the magician. Thence he proceeded to Cæsarea to baptize Cornelius the centurion, who commanded the garrison in that city. Cornelius was the first Gentile who received baptism. He subsequently became Bishop of Cæsarea. From Palestine, Peter passed into Syria, to the metropolitan city of Antioch, the most famous city of the East, and considered as the third city of the Roman Empire—after Rome and Alexandria. He took up his abode in Antioch in A.D. 38, and governed that see for several years. The more worthily to fulfil his pastoral duty, he frequently traversed the provinces of Pontus, Galatia, Cappadocia, and Bithynia. Eventually, while visiting the afflicted Church of Jerusalem, Peter was arrested by order of Herod Agrippa; but the apostle was miraculously delivered by an angel, who led him from the prison. That incident has been represented by the great Raphael, in one of his purest frescoes in the Vatican.

Peter, having placed Saint Evodius in the episcopal chair of Antioch, determined to proceed in person to Rome. Going through Naples, he planted the faith by giving to that city Saint Aspren for its first bishop.

Arrived at Rome, the holy pontiff lived in the Trastevere, near the site of the Church of Saint Cecilia. In a short time, Pudens, a Roman senator, having heard the preaching of Peter, declared himself converted, and the apostle was conducted to a fine palace which Pudens possessed upon the Mount Viminal.

The capital of the world, says Feller, appeared to Peter to be the best centre for the propagation of the divine religion of which he had become the chief minister; for Peter was not only the bishop of Rome, or of Antioch, but also the bishop of the Universal Church. Saint Paul, in his Epistle to the Romans, while congratulating them on their faith, which he says is spoken of by all, tells them that he has long intended to visit them, but that he has been prevented from so doing by the law which he has laid down for himself, not to preach the gospel in places that had already received it, lest he should build upon the foundation of another. Saint Peter came to convert Rome: that great city "which," as says Saint Leo, "by its celebrity and its power had spread its superstitions throughout the earth, was now to become, in fulfilment of the designs of God, the humble disciple of the truth, and subsequently to extend its spiritual dominion beyond the bounds of its ancient empire." "Quæ eras magistra erroris, facta es discipula veritatis. Latius præsideres religione divina, quam dominatione terrena."

According to the Diario, it was in the year 42 that the twenty-five years commenced that are commonly attributed to the pontificate of Saint Peter. He wrote at that time from Rome his first epistle, of which we shall speak hereafter. After seven years (being exiled by order of the Emperor Claudius), Saint Peter returned to Jerusalem, where he held the first council. He there first spoke upon the controversies which had arisen at Antioch between the heresiarch Ce-

rinthus and the new converts. It was decided in that council that those converts were not to be disturbed; that it was sufficient that they should abstain from meat sacrificed to idols and from fornication. That decision was sent to Antioch with this formula, since adopted by the general councils: "Visum est Spiritui Sancto et nobis"—"It appears to the Holy Ghost and to us."

The exile of Saint Peter lasted five years. After the death of the Emperor Claudius, the apostle, in the year 56, and the fourteenth of his pontificate, returned to Rome, and there found Simon the magician, who arrogated to himself the power of God, saying, "I command the angels," and who declared that the gift of working miracles might be purchased with money. It is known how the prayers of Peter obtained the victory over Simon, and how the latter broke his limbs near the temple of Romulus, now the Church of Saints Cosmas and Damian.

The Catholics of Rome, perceiving at length that Nero meditated a persecution, entreated the apostle to conceal himself from the pursuit of that monster of cruelty. Saint Peter left the city by the gate which is now called Saint Mary ad Passus, on the Appian Way. There he was met by Jesus. Saint Peter asked whither he was going. Jesus replied, "I am going to Rome, to be crucified again." Then Saint Peter understood that Jesus would be crucified in the person of his servant. Saint Peter then retraced his steps to Rome, determined to endure whatever torment the barbarous Nero might invent for him. Near the gate which leads to Saint Sebastian, there is a little round temple, dedicated to the memory of that apparition, and called Domine quo vadis—"Lord, whither goest thou?" It has also the name of Saint Mary de Plantis, because where Jesus replied to Saint Peter, he left the trace of his sacred feet upon a stone still

preserved in the Church of Saint Sebastian. Scarcely had Saint Peter re-entered the city when he was arrested and taken to the Mamertine prison. There he remained chained during nine months. The chain was found A.D. 126, by Saint Balbina, and then given to Theodora, a noble Roman lady, sister of Saint Ermes, who was then governor of the city, but who gloriously suffered martyrdom. Shortly afterwards, Theodora gave that chain to Sixtus I, martyr; it was placed in the Church of Saint Peter ad Vincula, after it was restored by Eudoxia, wife of the Emperor Valentinian III, under the reign of Pope Sixtus III, about the year 439.

Saint Peter was violently tormented in the Mamertine prison, where he was confined with Saint Paul. From the prison Saint Peter was taken to the Janiculum, and was then put to death. He obtained it as a special favor from the executioner that he was to be crucified with his head downward, deeming himself unworthy to be placed on the cross in the same position as his divine Master had been.

According to the opinion of Baronius, of Brother Sangallo, and of Novaes, Peter suffered martyrdom in the year of our Lord 69. The Diario, already quoted, gives the date of 65; but if, as has been expressly said, the twenty-five years of Saint Peter's pontificate only commenced in the year 42, it must at least be admitted that his death took place in the year 67. We will not insist upon this point of history, for a whole host of dissertations have been written about the one and the other date. The most distinguished names and the most respectable traditions have been quoted on either side. We have deemed it incumbent upon us to cite the date which is given by Novaes, supported by Baronius, and also that which renders the Diario consistent with itself.

The body of Saint Peter was at first interred in the catacombs (which as yet were only excavations formed in taking

out the pozzuolana necessary for building in Rome), and then transferred to the Vatican. His head, as well as that of Saint Paul, is over the high altar of the Basilica of Saint John of Lateran, where they were placed by Pope Urban V, A.D. 1370.

The death of Saint Peter irrevocably fixed at Rome the chief see of the Christian Church. Henceforth Rome has become the Jerusalem of Christianity, the residence of its principal pastor, the centre of the Catholic union, the oracle and the rule of the various churches, from which the Fathers and the theologians of all ages have asked decisions upon all difficult matters, where the artifices of so many sectaries have been confounded who have endeavored to alter the doctrine of Jesus Christ; there their mission has been received by all those apostolic men who, after the first publication of the gospel, have carried that divine light to the distant nations.

Some Protestants have carried the partisan spirit so far as to maintain that Saint Peter never was at Rome, and consequently did not found that see; but learned men, even though most opposed to the papal authority, have fully refuted those Protestants. Pearson, an English bishop, in a dissertation which is included among his works, sustains it by a striking array of testimony. In fact, all historical monuments give evidence in its favor. Hegesippus, who, like Papias, lived near the apostolic time, published a history of the martyrdom of Saint Peter at Rome. Saint Irenæus and Saint Ignatius, disciples of Saint Peter, inform us that that apostle had fixed his see at Rome. Tertullian calls the heretics themselves to witness to the foundation of the Roman Church by Saint Peter. Saint Cyprian frequently speaks of that Church as the "chair of Saint Peter." Arnobius, Saint Epiphanius, Origen, Saint Athanasius, Eusebius, Lactan-

tius, Saint Ambrose, Saint Optatus, Saint Jerome, Saint Augustine, Saint Chrysostom, Paul Orosus, Maximus, Theodoret, Paulinus, Saint Leo, and many others have left us catalogues of the bishops of Rome, from Saint Peter to the pontiff who occupied the Holy See in their time.

Besides the two epistles of Saint Peter which are received as canonical books, several works have been attributed to him—as, his Acts, his Gospel, and his Apocalypse.

2

SAINT LINUS—A.D. 67

SAINT LINUS was the son of Herculanus, of the family of the Mauri, of Volterra, an ancient town of Tuscany. Some authors suppose the family to be the same that is called Morosina at Venice, and Morigia at Milan. At the age of twenty-two he was sent to Rome to study. There he saw Saint Peter, who sent him to Besançon in France to preach the gospel, and it has even been affirmed that this saint had the title of bishop. On his return to Rome, Linus was declared by Saint Peter his coadjutor. The regular canons named after Saint Augustine, who venerate Saint Peter as their founder, include Linus among their number. He was elected as pontiff on the 30th of June, in the year 67. Novaes gives precisely that date, as to the month, but thinks the year was not 67 but 69. Linus was the immediate successor of Saint Peter, according to Saint Irenæus, Eusebius, and Saint Augustine. But Tertullian says that the Prince of the Apostles named Saint Clement as his successor. These passages are reconcilable on the sup-

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position that Saint Clement refused to accept that dignity until after the decease of Saint Linus. And it is added that the reason why some authors have placed Saint Clement immediately after Saint Peter is that during the life of that apostle, and during one of his apostolical journeys, Clement officiated as Peter's vicar, and administered, ad interim, the affairs of the Holy See.

It is the generally received opinion that Saint Linus ascended the chair of Saint Peter when the first vicar of Jesus Christ was martyred. Saint Linus, following a recommendation of Saint Paul, ordered that women should never enter the church with uncovered heads. Pope Clement XIV renewed that prohibition in the eighteenth century. Saint Linus excommunicated the Menandrians, who followed Menander, a Samaritan and a disciple of Simon Magus. He maintained that the world was a creation of the angels, and not of God, and defended the errors of the Nicolaites (so called after Nicolas, deacon of Antioch), who pretended that all things were in common among the Christians. In their assemblies they practised, as did most of the early heretics, the most infamous turpitudes. Menander was perhaps the first to introduce into the Church the germs of the Eastern philosophy. This developed itself under various forms, through imposture and ignorance, and propagated an inextricable forest of heresies which it was not easy to uproot. It was under this pontificate that the destruction of Jerusalem took place. Linus might have witnessed the arrival at Rome of the first of those Jews who were subsequently condemned to labor in building the Arch of Titus, where the Roman pride was flattered by the exhibition of the seven-branched candlestick as one of the trophies of the victory. Works have been published, attributed to Saint Linus as their author. They are now pronounced apocryphal, be-

cause they are infected by errors resembling those of the Manichæans. Linus is named among the martyrs in the canon of the Roman Church, which is of a higher antiquity than the Sacramentary of Gelasius, and of greater authority on that point. Saint Linus died in 78; his feast is kept on the 23d of September in the Roman Martyrology. The Biographie Universelle is in error in affirming that Saint Linus received the crown of martyrdom under Nero. It was under Vespasian that this saint perished, a victim to the malignity of Saturninus, a man of consular rank. Linus had assisted, during her long illness, the daughter of that very man who also had solicited the prayers of the pontiff. Pope Saint Linus reigned about eleven years.

3

SAINT ANACLETUS

THE Diario maintains that Cletus and Anacletus are one and the same person; Novaes asserts that they were not; and he says that Saint Cletus was the son of Emilian, and was created pope on the 24th of September, A.D. 80. During the life and by the order of Saint Peter, he divided Rome into twenty-five parishes, and placed them under the direction of the same number of priests. From that statement it has been inferred that Cletus was a coadjutor of Saint Peter in the suburban cities. We must not give implicit credence to those authors who hold that Saint Cletus was the first pontiff who, in the apostolic letters, used the formula "salutem et apostolicam benedictionem." That formula is not to be found before the time of John V, who was

ANACLETVS ▲I▲PP▲GRÆCVS

created pope in 685. Saint Cletus is said to have originated those pilgrimages to the churches of Rome which have since been called Stations; and he is also said to have converted into a church his own house, situated near the baths of Philip in the Rione de' Monti. He is said to have suffered martyrdom, during the second persecution of the Church, on the 26th of April, in the year 93; and Novaes adds that he was interred at the Vatican. It is stated, also, that the Holy See remained vacant for twenty days after his decease.

Saint Anacletus was a Greek, born at Athens, and, according to Novaes, was the son of Antiochus. Under Saint Peter, he was deacon, priest, and subsequently bishop. He was elected pontiff on the 3d of April, A.D. 78. He finished and dedicated the basilica which was built on the spot where Saint Peter was martyred. Many authors maintain that Cletus and Anacletus are but one and the same person—neglecting to notice that the birthplace, the parentage, the works, and the festivals appointed by the Church for each of these saints, quite clearly show they are different. Panvini maintains this; nevertheless, the very learned Father Lazzari, who was especially learned in sacred antiquity, read before the Roman College, in 1755, a fine dissertation in which he maintained that Cletus and Anacletus were one and the same person. He cited, in support of that opinion, the authority of Papebrock. Cletus would have been pontiff in 73, but, being exiled with the other Christians, he must have renounced the pontificate, and was replaced by Clement I, up to the year 83. Then, Clement himself being exiled, he, in his turn, renounced the pontificate in favor of the same Cletus, his predecessor. Cletus, on being called to Rome, would quite naturally be named Anacletus, that is to say, Revocato, the Recalled, or iterum Cletus. In this manner Lazzari reconciles the authority of the ancient Fathers

and the ancient catalogues, which speak of Cletus and of Anacletus, while others mention first Cletus and then Anacletus. For the opinion which confounds Cletus and Anacletus, Papebrock, Dupin, Tillemont, Pearson, Baillet, Father Holloix, and Natalis Alexander may be consulted; for the contrary opinion, the two Pagis, Schelstrate, and Sandini.

Anacletus was distinguished for a rare integrity and great learning. According to the authors of the Art de Verifier les Dates, and the Diario, he died A.D. 91. Novaes says that some decretals attributed to this pope are suspected by modern critics.

He belonged to the order of regular canons, according to those who make that order coeval with Saint Peter.

4

SAINT CLEMENT I—A.D. 91

SAINT CLEMENT the first, successor to Anacletus, was a native of Rome and a disciple of Saint Peter. Saint Paul speaks of him in terms of warm interest in his Epistle to the Philippians.

Clement appointed in Rome seven notaries, who were charged with the duty of collecting the Acts of the Martyrs, and registering them in the records of the Church. Thence originated the institution of the assistant Apostolic Prothonotaries, who were increased to the number of twelve by Sixtus V. To Clement have been attributed several decretals, which are now recognized as spurious. In two ordina-

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tions he created fifteen bishops, and ordained ten priests and eleven deacons. During the third persecution he was exiled to Cherson, a city of Pontus, and there drowned in the sea.

Saint Clement wrote two epistles to the Corinthians. The first, which the learned supposed to be lost, was published, almost entire, at Oxford, by Patrick Junius, from a manuscript in the library of the King of England, which manuscript we owe to Thecla, a noble Egyptian lady, who was contemporary with the first Council of Nice. It is one of the finest monuments of antiquity. Tillemont ascribes to it "much unction and strength; its style is lucid, and it greatly resembles the Epistle to the Hebrews. We find in the one not only some of the sense, but also even some of the very words of the other." This fact has led some critics to believe that Saint Clement was the translator of that epistle of Saint Paul. Many authors also attribute to Saint Clement another letter to the Corinthians, of which there remains a considerable fragment, which was published in Latin by Godefroy Wendelin, and from the Greek by Patrick Junius. It seems, in fact, that Saint Clement was the author of it. Saint Denis of Corinth mentions it in his letter to Soter, and he testifies that from time immemorial it had been read in his church. Saint Irenæus pronounced it to be very powerful and very persuasive. Clement of Alexandria cites it in his Stromates, and it agrees with the fragment of it which we possess. Origen also cites it in his Commentary on Saint John. Burigny says it is false, that Eusebius, Saint Jerome, and Photius absolutely reject it.

There is a church in Rome known as Saint Clement's, which is said to occupy the site of the paternal house of this pontiff; it is said to have been built in the reign of Constantine, in memory of the disciple of Saint Peter. It was in that church, the object of the especial veneration of the Romans,

that, in 417, Celestius, a disciple of the heresiarch Pelagius, was condemned by Pope Zozimus. It is stated that its title was given to this church under Leo the Great. Before the door is a small portico, supported by four granite columns. From that portico we pass into the atrium, which is surrounded by other porticoes, and ornamented by sixteen granite columns, six of which are on each side, and four opposite to the door by which we enter the church. It is divided into three naves by eighteen columns, which support, with two arches, the side walls. That church gives us an idea of the primitive form of our Catholic basilicas. It is asserted that it was in this church that the body of Saint Clement, brought from the Crimea, rested for some time. Novaes mentions, in a note, authorities which prove, in the terms of the Constitution XIX of Leo IX, that the body of Saint Clement, pontiff and martyr, formed a part of the relics of the monastery of Casaure, in the Abruzzi.

5

SAINT EVARISTUS—A.D. 100

SAINT EVARISTUS was born at Bethlehem, in Palestine. He was created pontiff in the year 100 of the Christian era. It has not been said of him that he prided himself on his birthplace; and even if he had done so, few Christians would blame him for it. Leaving Bethlehem at a very early age, he went to Rome to study, and distinguished himself there by both his piety and his erudition. When he became sovereign pontiff, he ordered, according to

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the apostolical tradition, that marriages should be celebrated publicly and with the priestly benediction, and that no bishop should preach without the assistance of seven deacons. Chacon says that this order was given to prevent their rivals from imputing error to them; but Bianchini, in his notes ad Anastasium, supposes that the object of it was that those deacons should feel the truth in the ministry of preaching. Evaristus distributed to the priests the titles, that is to say, the churches of Rome, whence some authors have inferred that this pontiff instituted cardinal-priests. To the rite of the consecration of churches, passed from the Old to the New Testament, Evaristus added some ceremonies. In three or four ordinations he created five bishops, six, or according to some authors seventeen, priests, and two deacons. He governed the Church nine years and three months, was martyred A.D. 109, and buried in the Vatican.

The two decretals attributed to Evaristus, one of which was addressed to the bishops of Africa, and the other to all the faithful in Egypt, are now considered to be apocryphal.

Under his pontificate the Church was attacked from without by the persecution of Trajan, and torn within by divers heresies. But one of the consolations of this pontiff was the courage of Saint Ignatius, a disciple of Saint Peter and of Saint John. Evaristus had maintained his correspondence with Palestine and Syria. He knew that Saint Ignatius, surnamed Theophous, or God-bearer, had been ordained Bishop of Antioch in the year 68, after Saint Evodius, the immediate successor to Saint Peter. Ignatius governed that see with the zeal that was to be expected from a pupil and an imitator of the apostles. Nothing could exceed the ardor of his charity, the vivacity of his faith, and the depth of his humility. All those virtues appeared in great brilliancy in the third persecution to which Christianity was subjected, under the

reign of Trajan. Ignatius appeared before the emperor, and spoke with all the earnestness of a Christian, and received from that prince's own lips the sentence of a barbarous death; yet Trajan is constantly held up to our view as a model of justice and humanity. Sent from Antioch to Rome, there to be thrown to the wild beasts, Ignatius saw Saint Polycarp at Smyrna, visited many churches, and wrote to those that he could not go to. He encouraged the strong, and gave strength to the weak. When he reached Rome, whither he went of his own accord and without guards, because he had pledged his word that he would not turn aside from his direct road, he resolutely opposed those of the faithful who would fain have saved him from a terrible death. On the day appointed for his execution he heard the roaring of the hungry lions; he said, "I am the wheat of Jesus Christ, to be ground by the teeth of wild beasts into a perfectly pure bread." Being exposed to two lions, he saw their approach without trembling, and was devoured by them amidst the plaudits of the multitude. He yielded up his soul to God in the year of Christ 107, while Evaristus was in secret praying for so noble a martyr. In one of his epistles, Ignatius exclaims: "Now I begin to be indeed the disciple of Christ; having found Christ, I no longer desire anything that is to be found here below; let fire, the cross, or the wild beasts assail me, it signifies nothing, provided that I enjoy Jesus Christ." "That heroism," says Cæsarotti, "is so superior to humanity that we cannot think the religion that inspired it aught but divine." Nothing confers greater glory upon the Christians of Rome and their head than that letter of Ignatius. He makes the most edifying eulogy of that church, bestows copious praises upon the faithful of the city, and expressly says that he recognizes it as worthy of the primacy in authority, as it so eminently held the primacy in virtues.

ALEXANDER · I · PP · ROMANVS

Ignatius died of the wounds that were inflicted by ferocious beasts; Evaristus died under the hands of executioners, more cruel than the wild beasts themselves.

6

SAINT ALEXANDER I—A.D. 109

IT is said that this pontiff pursued his studies under the direction and advice of Pliny the Younger and Plutarch. There are attributed to him two decrees and three decretal letters; the first addressed to all the orthodox, the second to all the bishops, and the third to all the priests. Modern critics have decided those pieces to be apocryphal. They find in them no trace of the system of composition of the two great writers above mentioned. Novaes credits what is said of Saint Alexander's connection with Pliny. As regards Plutarch, he himself confesses that during his travels in Italy he could not command sufficient leisure to acquire a profound knowledge of the Latin language, occupied as he was with the public business which was intrusted to him, and with the conferences with the learned men who came to consult and listen to him. In all probability Plutarch could not give lessons in Latin literature to Alexander; but the painter of the virtue of the Greeks, who was born A.D. 66, in the little town of Chæronea, in Bœotia, could instruct the Christian in the art of meditating upon the Greek literature. This a pontiff could not neglect, as he necessarily had to maintain correspondence with so many illustrious cities which spoke the language of Homer and Herodotus. It is unfortunate that we have no letter or other document from

the pen of Alexander containing any expression of a feeling of gratitude towards such masters, as it might have enabled us to learn something as to the various sentiments of Pliny and Plutarch upon the great question of religion which at that period divided the pagans. The letter that Pliny wrote in favor of the Christians is justly famous, and does credit to his enlightened tolerance. The virtues of that friend of Trajan, who was then proconsul and governor of Bithynia, induced, it is said, some persons to reckon him among them, and to assign him a place in their diptychs. Unfortunately, however, those partisans of Plinius secundus have confounded him with another Secundus, a true Christian, whose name was quite properly placed on the Christian roll.

Alexander was still young when he arrived at the pontificate. Some say that he was only twenty, and others that he was thirty, when he became pope. On that point Novaes says: "Alexander was young in years; but in morals, knowledge, and virtue, he was a veteran." It was he who ordered that the priests should celebrate but one Mass daily, which rule was observed until the papacy of Saint Deodatus, in 615. Alexander converted to the faith: Ermes, prefect of Rome, that officer's wife, and numerous illustrious citizens. Being thrown into prison for those glorious efforts, he converted the tribune Quirinus and his daughter Balbina. Alexander, in three ordinations, created six bishops, six priests, and two or three deacons. He suffered martyrdom under Adrian, who had not sufficiently weighed the plea which Pliny the Younger had addressed to Trajan.

PLINY TO THE EMPEROR TRAJAN

"I feel it my duty, my Lord, to make known to you all my doubts; for who can better decide for me and instruct me?

I have never been present at the trial and sentence of any Christian, so that I know not the particulars of the information against them, or to how great a degree of punishment they should be consigned. I feel great hesitation on the subject of different ages. Should Christians be subject to punishment without any distinction being made between the older and the younger? Ought those to be pardoned who repent, or is renunciation of Christianity useless when it has once been professed? Are they punishable for the mere name of Christianity, or for the crimes connected with that name? The following is the rule by which I have governed myself in the cases which have been brought before me concerning the Christians. I have questioned a second and even a third time those who have avowed their Christianity, and I have threatened them with punishment should they persist, and I have sent to execution those who did so persist; for no matter what may be the nature of that which they confessed, I felt that I must not neglect to punish their disobedience and their inflexible obstinacy. Others, though confessedly guilty of the same folly, I have sent to Rome, because they are Roman citizens. Subsequently this crime, or accusations of it, having spread, as is usual in such cases, charges were made in great variety. An anonymous memorial has been placed in my hands, accusing of Christianity many persons who deny that they are or ever have been such. In my own presence, and in terms that I dictated to them, they have invoked the gods, and offered wine and incense to your image, which I expressly ordered to be brought with the images of the gods. They have even indulged in furious imprecations against Christ, which I am assured no real Christians can be made to do. I therefore deemed that they ought to be acquitted. Others, accused by an informer, at first admitted

that they were Christians, but immediately afterwards denied it, declaring that indeed they had been, but had ceased to be so, some for three years and others for more, even to the extent in some cases of twenty years. All of this class have venerated your image and the statues of the gods, and have also cursed Christ. They protested that their error or their crime had been confined to the following particulars: On appointed days they assembled before sunrise, and sang by turns verses in praise of Christ, as being God; that they engaged themselves on oath, not to any crime, but that they would not be guilty of larceny, theft, or adultery, or of breach of promise or denial of deposit made with them. That afterwards it was their custom to separate, and then reassemble to eat in company innocent food; and that they had ceased to hold those assemblies when my edict was published, in obedience to your orders forbidding such assemblies. This made me feel it all the more necessary to get at the whole truth, by dint of torture, from two young slave-girls, who confessed to ministering in this worship; but as I ascertained only that they carried to excess a stupid superstition, for that reason I suspended further proceedings until I can receive your orders.

"This business appears to me to be worthy of your consideration, on account of the multitude of those that are placed in this peril; for a great number of persons of all ages and ranks, and of both sexes, are and will be implicated in this accusation. This contagious evil has not only diffused itself in the cities and towns, but also in villages and in the open country. I believe, however, that it can be remedied and arrested. What is certain is that our temples, which were almost deserted, are now frequented, and sacrifices long neglected recommence. Victims are now everywhere in demand, which formerly found no purchasers; whence we may infer

what numbers of persons would be redeemed from their errors if repentance would procure pardon."

Trajan replied in the following terms:

"You have taken the right course, my dear Secundus, as to the cases of Christianity that have been referred to you; for it is not practicable to establish a certain and general form of procedure in a business of this kind. Inquiry and search should not be ordered; but those who are accused and convicted should be punished. If, however, the accused denies his Christianity, and authenticates his denial by his conduct —I mean, by invoking the gods—his repentance should obtain his pardon, whatever the suspicions under which he has formerly labored. In no kind of accusation should anonymous denunciations be received, for they set an evil example, and suit not our age."

Fleury, after transcribing this letter, makes the following judicious observations:

"That reply of the emperor in some sort put a stop to the persecution which threatened the Christians, yet left their enemies no less pretext to annoy them. In some places the populace and in others the authorities set snares for them; so that without any declared general persecution, there were individual persecutions in every province."

The persecution in which Pope Saint Alexander perished had not been expressly ordered by the emperor, but the sycophantic governors, hoping to please him, and often without any orders, or under misinterpreted orders, sent Christians to execution.

Saint Alexander governed the Holy See ten years, five months, and twenty days; he has the title of martyr in the

Sacramentary of Pope Gregory the Great, in the old calendar published at Verona in 1733 by Father Fronteau, and in all the martyrologies. After several centuries his body was removed to Saint Sabina, and placed beneath the high altar erected by Sixtus V.

7

SAINT SIXTUS I—A.D. 119

BORN of the senatorial family of the Colonnas, Sixtus was created pontiff on the 29th of May, 119. He was the first to direct that the chalice and the paten should be touched only by the sacred ministers. Cæsarotti remarks that if the pagan philosophers held in honor the names of the Eumolpuses, the Orpheuses, and the Numas, because they originated or added to the pomp of the worship of their fantastic deities, into which those pagans introduced superstitions and absurd ceremonies, we ought to contemplate with respect the pontiffs who, like Saint Alexander and Saint Sixtus, successively, and in accordance with the Christian spirit, labored to render more venerable the most august of all our mysteries.

Under the reign of Saint Sixtus there was less persecution. A proconsul still more courageous than Pliny represented to the Emperor Adrian how unjust it was to inflict cruel tortures, without examination and trial, from mere prejudice against a class whose only fault, in the estimation of all reasonable Romans, consisted in the name of Christian. That proconsul was Serenius Granianus. History should display in letters of gold the name of that minister who ventured to expose himself to the hatred of the prince in defence

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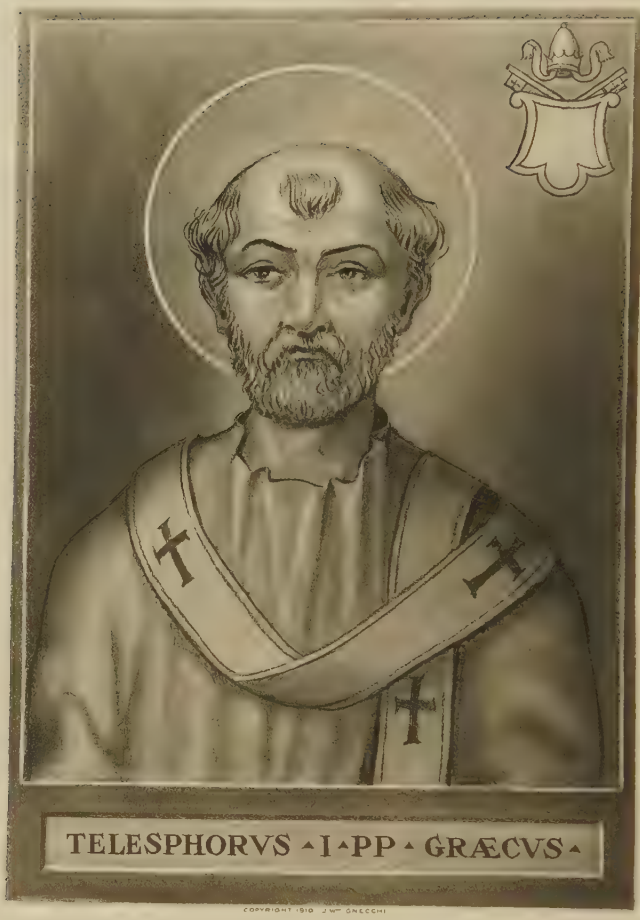
of truth and justice. The emperor was moved, and the apologies which were presented to him by Quadratus and Aristides completely appeased him. Adrian wrote a memorable letter in favor of the Christians, strictly forbade denunciations of them, and ordered that those who offended in that wise should be punished. This showed that if he had not already learned to worship Jesus, he had at least learned to venerate him. Ere long, however, the inconsistent prince suffered persecution to begin again. Sixtus was its victim.

Full of generous and considerate ideas, Sixtus had ordered that no bishop having been summoned to Rome, and subsequently returning to his bishopric, should be received there, except on his presenting to his people apostolic letters called formatæ. These recommended the unity of the faith, and a mutual love between the head of Catholicity and the children of Jesus Christ. Besides the letters called formatæ (the formatæ—formed—were so named on account of the seal or of the especial form used in writing them) there were others termed canonicals, which were delivered to the bishops when they were about to return to their dioceses. Still more explicit than the formatæ, they tended to strengthen and render unalterable the unity of the faith, obedience to the Holy See, the charity of the pope, and that of the members of the Church. The word canonicals well explains the sense of those letters. To prevent all system of fraud, those letters were sanctioned by the first Council of Nice, which prescribed their tenor, and in some sort even the cipher in which they should be written; for their language was not intelligible to all. There were letters called pacifics, or communicatives. These letters were given to pilgrims, and testified to their Catholic faith and to their communion with the church in which they lived. Letters commendatory served pilgrims in their travelling expenses.

There were already letters dimissory, by which a cleric could prove that he was absent from his diocese by permission of his bishop. There were also memoriales, or letters commonitory; they contained instructions to the legates for the fulfilment of the commissions with which they were intrusted. And there were synodals, which were issued on various occasions. They were called encyclicals or circulars, and catholicals, when they were addressed to all the churches. They were called decretals when the Roman pontiffs issued them in response to various questions, or to prescribe the performance or the omission of some act. Pastoral letters were those of the bishops to their flocks. Letters confessory were those given to the Christians who, in times of persecution, were imprisoned for the sake of Jesus. They recommended to the bishops those weak-minded men who in their terror of torture had denied the faith; and served afterwards to admit these uncourageous Christians to penitence and rehabilitation. Apostolic letters were those which emanated from the Roman pontiffs, in virtue of the apostolic authority. These were of various kinds. Some were called briefs, by which name the ancients understood the documents which described the ecclesiastical property, or what we should now call inventories. The name of brief has become a generic term, and is applied to all the missive letters of the Roman pontiffs. There were, still further, letters that were called clericals, which were issued by the clergy during the vacancy of sees. Saint Augustine speaks of letters termed trattatory, by which princes invited the bishops to attend councils. The same name was given to those letters by which bishops communicated to other bishops what had taken place with respect to any business or question of importance. Letters not noted by a title or other public sign were termed private.

It has been maintained that Saint Sixtus styled himself



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bishop of bishops. But this assertion rests only on an apocryphal letter, as Marca and Baluze observe. Tertullian, who flourished at the commencement of the third century, adopts that style and title in speaking of the Roman pontiffs.

Saint Sixtus created four bishops, nine priests, and three deacons, and governed the Holy See during nearly nine years.

8

SAINT TELESPHORUS—A.D. 127

SAINT TELESPHORUS was a Greek by birth, though some authors say that he was born in Terranova, in Calabria. It is by some affirmed that his father was an anchorite, and that Telesphorus himself was Roman by birth. Some say that by his decrees he confirmed the observance of Lent; and others affirm that the quadragesimal fast came down by tradition, as stated by Saint Ignatius, Saint Jerome, and Theophilus. At any rate, he is credited with having introduced the "Gloria in Excelsis" in the Mass.

This holy pope suffered martyrdom, A.D. 139.

In his four ordinations Telesphorus created thirteen bishops, fifteen priests, and eight deacons. Some pious Christians removed his body after execution, and placed it near that of Saint Peter, in the Vatican.

It is said that this pope ordered that all priests should celebrate three Masses on Christmas day. However, this observance was followed under Saint Gregory the Great.

Saint Telesphorus presided over the Holy See during eleven years, eight months, and eighteen days.

9

SAINT HYGINUS—A.D. 139

SAINT HYGINUS was born at Athens, and was raised to the papacy by the clergy and the people in A.D. 139. He settled the order of priority among the clergy, which has led to the supposition that he was the founder of the College of Cardinals. The custom of having a godfather and a godmother at the baptismal font, which some have attributed to Hyginus, is stated by Novaes, on the authority of Tertullian, to have been in use prior to the reign of that pontiff.

Hyginus excommunicated Cerdon, the author of that heresy which afterwards was known as the Marcionite. This heresy taught that there were two Gods, one good and the other cruel. Cerdon denied that Jesus Christ had ever lived in the flesh, averring that he was only a shadow. This sentence of Hyginus was almost universally approved. Novaes affirms that this pope suffered martyrdom, but Eusebius and Saint Cyprian say that, though he endured much for the sake of the Church, he did not, strictly speaking, suffer martyrdom. He governed the Holy See during three years, eleven months, and twenty-nine days.

Saint Hyginus was buried at the Vatican. We have spoken of the clergy and the people as having elected the pope. The clergy were divided into three classes—priests, heads of the clergy, and the inferior clergy. The priests were the seven suburbicans (afterwards named cardinal-bishops), and the twenty-eight priests who were also called cardinals. The principal clergy, or primates of the Church,

HYGINIVS ▲ I ▲ PP ▲ GRÆCVS ▲

PIVS ▲I▲PAPA▲AQVILEGEN▲

were the Primate of the Notaries, or archdeacon, the deputy archdeacon, the treasurer, the Protoscrinarius, the Chief of the Defenders, and the Nomenclator. The rest of the clergy consisted of subdeacons, notaries, and acolytes. The people were divided into three classes—the citizens, the soldiery, and the rest, though they were Christians, were not recognized as either citizens or soldiers.

In the eleventh century, under the reign of Nicholas II, the elective faculty was limited to the principal priests and vicarial bishops of Rome, who were then generally called Metropolitan Cardinals, Cardinal-bishops, and Cardinal-deacons.

10

SAINT PIUS I—A.D. 142

SAINT PIUS I was born at Aquileia. He was created pontiff A.D. 142. Like Saint Hyginus, he condemned the followers of Cerdon and his successor in that heresy, Marcion.

"Marcion," says Fleury, "recognized two principles, the good and the evil, and he claimed to be justified by these words of the Scripture: 'The tree which beareth good fruit is not evil; and the tree which beareth bad fruit is not good.'" He also availed himself of the parable which advises that we mend not an old garment with new cloth, nor put new wine into old bottles. He repudiated the Old Testament, as having been given by the evil principle, and he composed a work which he entitled Antitheses, or "the Contradictions between the Old Law and the New Testament." His followers abstained from animal food, and used only

water in holy communion. They carried their abhorrence of flesh-meat so far as to suffer death as martyrs. This heresy had a great number of believers, not only in many places, but also during many centuries.

The condemnation pronounced by Saint Pius I added weight to the excommunication pronounced against this heresy by Saint Hyginus.

Pius I had also to combat the heresy of Valentinus, whose origin is not known. "Valentinus at first preached the Catholic faith in Egypt, where he is said to have been born, and afterwards in Rome," says Fleury, "but it was in the isle of Cyprus that he became perverted from the faith. Possessing both ability and eloquence, he hoped for a bishopric, but being disappointed, he, in his anger, undertook to combat the doctrine of the Church. He had studied the writings of the Greeks, and especially the Platonic philosophy."

Justin Martyr composed an Apology for the Christians in the year of Christ 150, and placed the following address in the beginning of it:

"To the Emperor Titus Elian Adrian Antonius, pious and august Cæsar, and to his son Verissimus, philosopher; and Lucius, philosopher, the son of Cæsar by nature, and of the Emperor by adoption, lovers of science; and to the sacred Senate, and the whole Roman people; Justin, son of Priscus Bacchius, a native of Flavia or Naples of Palestine, one of the persecuted, presents this memorial.

"Reason teaches us that those who are truly pious and philosophers esteem and love only the truth, and not old opinions if they are unsound. You are everywhere called pious and philosophical; the effect shows how that really is.

"We do not intend to flatter you in this writing, but to ask you for justice, in accordance with the most sound reason,

and to entreat you not to listen to prejudices, nor to adhere to superstitions, nor to passion, nor to give credence to the false reports that have long been circulated, so as to render judgments which must be injurious to yourselves. For ourselves, we are persuaded that no one can do us harm so long as no one can convict us of being evil-doers; you may have us put to death, but you cannot injure us; and in order that this discourse be not thought rash, we beg for an exact inquiry into the nature of the crimes that are imputed to us. If such crimes be proved against us, let us be punished even more severely than such crimes merit! But if we be found blameless, sound reason forbids that you should maltreat the innocent on account of false reports; or rather that you wrong yourselves in punishing in passion and not in justice. The legitimate form of justice is that subjects give a faithful account of their life and conversation, and that princes judge not by violence and tyranny, but in piety and wisdom. It is for us, therefore, to make our life and conversation known to all the world, lest we have imputed to ourselves those crimes which are charged against us in ignorance; and it is for you to show us that you are unprejudiced judges. For if, after receiving this information, you do not act justly, you will no longer have any excuse before God."

Justin Martyr, in his first Apology, explains the doctrine of the Christians, saying that they adore, first, the eternal God, the author of all things; in the second place, his Son Jesus Christ, who was crucified under Pontius Pilate; and in the third place, they honor the prophetic Spirit. Saint Justin proceeds to say that Jesus Christ is the sovereign reason who entirely changes the heart of his worshippers.

Jesus is the supreme reason who changes his followers. The discourses of Jesus were the word of God, brief and

exact. They have convinced us. The Christians are the only people who are punished for their creed and worship, while all other religions are tolerated. Some adore trees, flowers, cats, rats, and crocodiles, and generally animals. Moreover, all do not adore the same things—the worship is different, in accordance with their gods; so that each sect is impious in the estimation of all the others. "Nevertheless," he continues, "the only complaint you make against us is that we do not adore the same gods as you do, and that we offer to the dead neither libations, nor crowns, nor sacrifices. Yet you well know that the others do not agree as to what they shall hold to be gods, or brutes, or victims."

He goes on to complain that there is no order taken with the impostors who, after the ascension of Jesus, set themselves up as gods, as Simon the Samaritan, of the city of Gitton, who, in the time of the Emperor Claudius, performed divers magical operations, and was recognized at Rome as a god; Menander, a disciple of Simon, who seduced so many at Antioch; and Marcion, who even at that very time taught that there was another God greater than the Creator. Justin Martyr then explains all that took place in the Christian assemblies, and ends by laying before the eyes of the princes the copy of the letter of Adrian to Minutius Fundanus.

To Saint Pius I is attributed a decree ordering the celebration of Easter Sunday; but that celebration had already been ordered by the apostles.

The same pontiff directed that converts from Judaism and from the sect of Cerinthus to the Catholic faith should be received and baptized. At the solicitation of Saint Praxedes, daughter of the senator Pudens, he erected in the palace of that Christian, in which Saint Peter had lodged, the title of the Shepherd, and founded there a church, now known under the name of Saint Pudentiana, sister of Saint Praxedes.

ANICETVS ▲ I ▲ PP ▲ SYRVS ▲

In five ordinations Saint Pius I created twelve bishops, eighteen priests, and eleven, or, according to some, twenty-one deacons. He governed the Church about fifteen years.

11

SAINT ANICETUS—A.D. 157

ON the 25th of July, A.D. 157, Saint Anicetus, a Syrian priest, son of John, was created pontiff. Between that pope and Saint Polycarp, Bishop of Smyrna, there was a great controversy, which divided them in opinion, but did not disturb their friendship. It was upon the subject of the celebration of Easter. Anicetus followed the tradition of Saint Peter, in celebrating Easter on the Sunday following the fourteenth day of the moon of the vernal equinox. Saint Polycarp, on the contrary, preferred the tradition of the Apostle Saint John, celebrating on the day of that full moon, which sometimes fell on a week-day. The bishops of Asia did not agree upon that subject with the Roman Church. That question was subsequently decided, as we shall relate in the life of Saint Victor I. This difference of opinion did not cause any breach of friendship. On one occasion, Anicetus even yielded to Polycarp the honor of offering up the sacrifice of the Mass. Anicetus had the ability to preserve his flock from the poison of error, and to keep the great trust of the faith in all its purity. By his vigilance he suppressed the heresies of Valentinus and of Marcion.

Saint Anicetus suffered martyrdom in the year 168. In five ordinations he created nine bishops, seventeen priests,

and fourteen deacons. He governed the Church nearly eleven years. His remains, which for fourteen hundred and twenty-nine years had rested in the cemetery of Calixtus, are at present venerated in the chapel of the Altemps palace at Rome, where they were deposited on the 28th of October, 1604. This favor was granted, by the Pope Clement VIII, to the prince, John Angelo, Duke of Altemps.

12

SAINT SOTER—A.D. 168

FONDI, near Naples, was the native place of Saint Soter, also in his life called Concordius. He was created pontiff A.D. 168. Critics are not agreed as to the authenticity of the decretals published under his name. Novaes here repeats the warning which he had already given, that all the decretals up to those of Saint Siricius, the thirty-ninth pope, who was created A.D. 384, should be examined with the most scrupulous attention. By the testimony of Saint Denis, we know that Saint Soter fulfilled his duties with an unfailing zeal, and that he, like his predecessors, who had to use great circumspection, delighted in aiding distant and indigent Christians. He inquired into the sufferings and needs of those who were persecuted for the faith. He sent without delay consolation and provision to those whom the emperor's orders condemned to work in the mines. The more prosperous Christians were called upon to give large alms, by means of which such sufferings of Christians in the most distant parts of the earth could be dimin-

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ished and alleviated. At the same time, this pontiff opposed the heresies which gnawed the vitals of Christianity. By means of an affectation of extreme strictness of life, the heretics deluded the multitude: they pretended that the time had arrived which they called the millennium.

The zeal of the sovereign pontiff obtained the important concession that Christians, merely as Christians, should not be condemned—that unless charged with some distinct crime against the state, their Christian creed should not be imputed to them as a crime.

In five ordinations Saint Soter created eleven bishops, eighteen priests, and nine deacons. He governed the Church nine years and a few months. From the cemetery of Saint Calixtus, where his body was at first buried, it was removed by Sergius II, in 845, to the Church of Saints Sylvester and Martin a' i Monti, and then to the Appian Way, to the Church of Saint Sixtus, belonging to the Dominican Fathers.

To this reign belongs the miracle of the thundering legion. The following account is given of it by Bossuet:

"In an extreme scarcity of water that was endured by the army of Marcus Aurelius in Germany, a Christian legion obtained rain sufficient to quench the thirst of all the troops, and accompanied by thunder that terrified the enemy. This miracle caused the legion to receive, or to have confirmed to it, the title of the thundering. The emperor was touched by that miracle, and wrote to the senate in favor of the Christians. Subsequently his false priests persuaded him to attribute to their prayers and to their false gods the miracle for which the pagans had not even presumed to express a wish."

Evidence of this miracle is to be seen in the bas-reliefs of the Antonine column. The Romans are there represented with weapons in hand against the barbarians, who are seen

extended upon the ground with their horses, while a torrent of rain is pouring upon them, and they seem to be prostrated by the thunderbolts. On that occasion, in fact, Marcus Aurelius, in his letter to the senate, declared that his army had been saved by the prayers of the Christian soldiers.

13

SAINT ELEUTHERUS—A.D. 177

ACCORDING to several writers, Saint Eleutherus had the surname of Abondio; he was a Greek, and born at Nicopolis, now called Prevesa, in Albania. Others, however, say that he was a Neapolitan, born in Calabria. (It must be remembered that all that part of Italy was also called Magna Græcia.) At the request of Lucius, king of that part of England which was subject to the Romans, this pope sent Fugacius and Damian into that island, to endeavor to convert it to the Catholic faith. It must be remembered that previous to this many Christians were in England, but this was the first organized missionary effort.

Marcus Aurelius was succeeded in the empire by Commodus, and, by a strange but welcome contradiction, the Church, which had been persecuted during the reign of a good prince, was left in peace by a monstrous one. Elected A.D. 177, Saint Eleutherus governed the Church during fifteen years and a few days. In three ordinations he created sixteen bishops, twelve priests, and eight deacons. He was buried in the Vatican.

ELEVTHERVS ▲ I ▲ PP ▲ GRÆCVS

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14

SAINT VICTOR I—A.D. 193

WHILE Victor I sat in the chair of Saint Peter, especial attention was paid to the question about the celebration of Easter, of which we have already spoken. The dispute was on this question: whether the celebration should take place on the fourteenth day of the March moon, as the Asiatic Churches maintained, or on the Sunday next after that fourteenth day, as was customary at Rome and among the Western Churches. This latter opinion, conformable to the tradition of Saint Peter, prevailed in the council which was assembled in Rome by Pope Saint Victor. However, those who preferred the contrary practice were not condemned until the question was decided by the Council of Nice. But the first decision proves what power Victor then had in the Church. Some excitable persons wanted Saint Victor to excommunicate the Asiatic bishops; but, at the persuasion of Saint Irenæus, Victor did not pronounce the decree of separation. Novaes gives the names of the authors who believe that fact; but he also gives the names of the authors who, contrariwise, believe that the excommunication actually took place. Among these latter he mentions Baronius, Pagi, Schelstrate, the Bollandists, Basnage, and others. Pierre de Marcas, while he adopts the opinion of the latter authors, adds that Saint Victor, at the urgent request of Saint Irenæus, subsequently admitted the bishops to communion. Father Zaccaria, with Dumesnil and Daude, believes that Victor deprived the Asiatics of his individual communion, by depriving them of his Pacific Letters

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(which were given to pilgrims, testifying to their faith and to their communion with the church in whatever place they might reside), and that, at length, he showed himself indulgent and patient, in order that he might conciliate many bishops who disapproved of vexing churches so illustrious, when their docility and obedience might be better left to the work of time.

Saint Victor I decided that common water might, in case of actual necessity, be used in baptism.

In several councils he excommunicated those heretics who maintained that Christ was man and not God, and others who maintained that the body of Jesus was celestial. He condemned Praxeas, who maintained that the Father and not the Son had suffered on the cross, and who denied the three persons of the Most Holy Trinity.

At this period flourished Saint Clement of Alexandria. His name was Titus Flavius Clemens; some call him Athenian, which has led to the belief that he was born at Athens. He was deeply learned in literature and philosophy, especially in that of Plato. He was well versed also in the Holy Scriptures and the doctrine of the gospel. At the commencement of his Stromates, he thus informs us of the pains that he took in studying them: "I have not composed this work for ostentation; it is a treasure of memory for my old age, an artless remedy against oblivion and malice, a slight sketch of lively and animated discourses, and those blessed and truly memorable men whom I have had the advantage to hear."

Victor, in two ordinations, created twelve bishops, four priests, and seven deacons. He governed the Church about nine years. Saint Nicholas, who was pope in 858, says that Victor was truly, as well as in name, a Victor, or conqueror, because he was martyrized for the traditions of the Church.

Saint Victor I was buried in the Vatican.

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He left some books on points of religion. They are lost, but they had obtained the praises of Saint Jerome, who also says that Saint Victor was the first among ecclesiastical authors to use the Latin language, all before him having written in Greek.

15

SAINT ZEPHYRINUS—A.D. 202

ZEPHYRINUS, a Roman, the son of Abondio, was created pontiff A.D. 202. According to Anastasius, who wrote the life of this pope, he ordered that all the priests living with a bishop should be present whenever he should officiate; that no patriarch, primate, or archbishop should pass sentence upon a bishop without the authority of the pope; that all Christians should communicate at Easter; that the patens and chalices should not be of wood, as till then they had been, but of glass. Some writers say that Saint Zephyrinus ordered them to be neither of wood nor of glass, but of gold or silver.

Saint Zephyrinus condemned the Montanists, the Phrygians, the Cataphrygians, and the Encratites. Tertullian also was excommunicated, and endeavored to avenge himself by sarcasm, unworthy of so lofty a genius, which pride rendered heretical. It was under Saint Zephyrinus that the famous Origen went to Rome to visit the first and most celebrated of all the Christian churches. During the seventeen years of his pontificate, Saint Zephyrinus wholly devoted himself to maintaining the purity of the faith and discipline in the clergy. By the prudent counsels of Zephyrinus,

Natalis, who had professed the heresy of Theodotus, the currier, so fully and frankly recanted that the pontiff received him into the communion of the faithful, and exempted him from canonical penalties.

Saint Zephyrinus, in four ordinations, created thirteen bishops, thirteen priests, and seven deacons. He governed the Church nearly seventeen years. He was buried in the cemetery called after the name of Calixtus, his successor, on the Appian Way.

Saint Zephyrinus had an especial esteem for Clement, that Platonic philosopher who became a Christian, and who taught in the school of Alexandria. Clement had a great number of disciples who afterwards ranked among the best masters; among them were Origen, and Alexander, Bishop of Jerusalem. Clement died about the year 217. The most celebrated of his works is An Exhortation to the Pagans, the object of which is to expose the absurdity of idolatry; the Pedagogue, a master who conducts the pupil from childhood to manhood in the way to heaven; and the Stromata, a collection of miscellanies in eight books. He wrote this book to serve him as a collection of memoranda when his memory should fail him.

Clement, who well knew the pagans, has judged them more favorably than many of the other Fathers, though he conceals neither their errors nor their vices.

Tertullian, priest of Carthage, died towards the close of the reign of Saint Zephyrinus. His works are of two kinds —those which he wrote before and after his separation from Rome. Among those of the former class is his Apology for the Christians, which is considered one of the most precious monuments of Catholic antiquity. Fleury, among other details, gives the following extracts from Tertullian:

"We do not," says he, "entreat on his behalf gods which

exist not, the dead, and statues which he can command; but we invoke, for the health of the emperors, the eternal God, the true God, the living God. Bareheaded, with uplifted eyes, and hands outstretched towards heaven, we pray for all the emperors, and we ask that they may have long life, a tranquil reign, safety in their houses, valor in their armies, fidelity in the senate, honesty in the people, and rest for every one. All that man or emperor can need, I can only ask of Him who has the power to grant it, to whom I offer the one sacrifice that he hath commanded, the prayer that proceeds from a pure heart, an innocent mind, and the inspiration of the Holy Ghost; and not a few grains of incense or of gum, or a few drops of wine, or the blood of some paltry animal, and, what is still worse, an evil conscience.

"We pray, not by the genius of Cæsar, but by his health, which is more august than his genius. Know ye not that genii are demons? Neither will I call the emperor God, because I will not lie, and because I respect him too much to make a mockery of him. I am willing to call him Lord, but only when I am not compelled to say Lord and God are equivalent. For me, and equally for the emperor, there is but one Lord, who is all-powerful and eternal.

"The Christians are denounced as public enemies, because they do not pay false and vain honors to the emperors; because, professing the true religion, they daily enact their part in the public rejoicings rather by the feelings of their hearts than by debauchery. Great honor, surely, is paid to princes by setting out hearths and tables in the public streets for the banquet, and turning the whole city into a public house, to mingle wine and mire, and go about in companies committing insolences! Can public joy be only expressed by public shame? Are we culpable in praying for and rejoicing in our emperors in pure, sober, and modest guise?

"How many cruelties do you not still exercise against the Christians, whether from your own inclination or in obedience to the laws! How often does it not happen that the populace, even without awaiting your orders, throw stones at us, or set fire to our houses! Have you ever remarked that we have never done aught to revenge ourselves for so much injustice, and an animosity that pursues us even unto the death? Yet a single night, and a few torches, would enable us abundantly to avenge ourselves, if it were allowable to us to repay evil with evil; and if we chose openly to declare ourselves your enemies, could we not command strength and troops? Are the Moors, the Parthians, or any other nation, more numerous than all the nations of the world? We are but a people of yesterday, and we abound everywhere, in your cities, your hamlets, your camps, your castles, your tribes, your palaces, the senate-house, and the public square; in every place we have taken possession, leaving you nothing but your temples."

Saint Justin himself is here surpassed in the sacred struggle against intolerance.

Unhappily, Tertullian did not persist in such excellent sentiments. He became a Montanist; and he left that sect and became the founder of a new heresy.

Saint Zephyrinus enjoyed the success of Tertullian, and no doubt pardoned his error before his death.

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16

SAINT CALIXTUS I—A.D. 219

SAINT CALIXTUS I, son of Domitian, was a member of the family of Domitia. He was created in the year 219. There was no persecution during his pontificate; nevertheless there were some martyrs. Those calamities, however, must not be attributed to the emperor himself; for it may be said of Alexander Severus that, though a pagan by education, he was Christian by disposition, and was one of the princes who do the most honor to Roman history and to our common humanity. It is affirmed that he admired the maxims of Christianity, and that one of those maxims—"We should not do unto others what we would not that they should do unto us"—was by his order written in large letters in his palace. He venerated Christ as one worthy of divine honors, and had our Saviour's image among his Lares, or household gods, as the image of a benefactor to humanity, and would have erected a temple to him in the year 222 (more than a century before Constantine), had not the obstinate pagans objected that if that were done, the altars of their false gods would be deserted. There is much in this history that is consecrated to the glory of Christ, illustrative of Christian doctrine, and destructive of that feeling of surprise affected by Protestantism when it is compelled to recognize the great power of Catholicism under Constantine. It was not in the power of that prince to postpone the striking homage that he paid to the Catholic worship.

Cæsarotti, in the article which he devotes to Calixtus, asks whether the violent death of that pontiff is to be attributed to a humane and generous emperor; he replies that the em-

peror was at a distance from Rome, and ignorant of the causes of that death. And he goes still further, and attributes it to the prefects of the city, and especially to the consulters of the law. Of these officers he says: "They formed a very powerful order; professional pedantry urged them to display their zeal for the old laws, and to sacrifice the law of conscience to the written law." This pontiff perished during a popular insurrection, and ecclesiastical memoirs state that he was thrown from a window and into a well. He did not die on the spot, and men daily went down to maltreat the glorious martyr, who made no complaint. The well is still to be seen in the Church of Saint Calixtus, of the Benedictine Fathers, near that of Saint Mary in Trastevere, which is itself built on the former site of the house. That little church, built with the permission of the emperor, was renewed by Gregory III, about the year 740; then it was granted to the Benedictine monks, with the palace built by the Cardinal Moroni, in exchange for the monastery which they possessed on the Quirinal, where the Quirinal Palace now stands.

It is related that this pope expressly ordered that priests, on receiving holy orders, should make a vow of continence, and should never contract marriage; that marriage should not be contracted between relatives, and that the fast of the ember days of the year, which in some countries was neglected, should be strictly observed. He re-established, on the Appian Way, the cemetery which takes the name of Saint Calixtus, and which subsequently has received the bodies of a hundred and seventy-four thousand martyrs and of forty-six pontiffs. From this we may calculate how vast a number of bodies must be contained in the other cemeteries in Rome.

In five ordinations this pontiff created eight bishops, sixteen priests, and four deacons. He governed the Church about four years.

VRBANVS ▲ I ▲ PP ▲ ROMANVS

17

SAINT URBAN I—A.D. 223

ON the death of Saint Calixtus, Saint Urban I, a noble Roman, was created pontiff, in 223. He baptized many persons belonging to the Roman nobility, among others Saint Cecilia and her husband Valerianus. He ordered that all the vessels used in the sacred mysteries should be of silver. It is not astonishing, therefore, that silver chalices were in use before this pontificate. On this subject Novaes tells us that when Saint Boniface was asked whether it was allowable to celebrate with vessels of wood, he replied: "Formerly golden priests used wooden chalices; now wooden priests use golden chalices."

It was Urban who ordered that Christians should receive the chrism only from the hands of the bishops, whence has been mistakenly attributed to him the institution of the sacrament of confirmation. It is as certain that that sacrament was instituted before Saint Urban as it is that Christ and the apostles preceded that pope.

It is affirmed that he ordered that the thrones of the bishops should be made higher, so that they might judge the faithful; and it was on that account that those thrones are also called tribunals.

He suffered martyrdom in the year 230, under Alexander Severus. But let us not on that account withdraw the praises we have bestowed upon that emperor. Cæsarotti has well explained that, when that prince was absent from Rome, men who were obstinately attached to the old laws irritated the populace and consigned the Christians to martyrdom.

Many preceding decrees allowed the maltreatment of the Christians under various pretexts, and the imprisonment of Romans who conspired against the state. The condemnation, therefore, could easily mention some legally punishable offence without saying that the only real cause of proceeding against the accused was because they were Christians.

In five ordinations Saint Urban I created eight bishops, five priests, and nine deacons.

He was buried in the cemetery of Pretextatus, on the Appian Way, near the gate of Saint Sebastian.

The head of that pontiff is venerated in the Church of Saint Mary, in the Trastevere, in the chapel of the Madonna of Strada Cupa, which was richly ornamented and consecrated by Cardinal the Duke of York, commendatory of that basilica. The ceremony took place on the 14th of November, 1762. That chapel had been given by the chapter to that cardinal, who was brother of Prince Charles Edward. His Eminence was the last of the Stuarts, and died in 1788. He had on his medals the title of Henry IX, King of England.

18

SAINT PONTIANUS—A.D. 230

SAINT PONTIANUS, son of Calpurnius, was created pontiff on the 26th of June, A.D. 230. Some learned men think, with Platina, that it was this pope who ordered the singing of the Psalms in the Church, both by day and by night; but other writers maintain that the custom is older. It is possible that Saint Pontianus published a decree

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on this subject, for the better regulation of the ecclesiastical practice. This latter is the opinion of Sangallo.

In ten ordinations Saint Pontianus created six bishops, six priests, and five deacons. He governed the Church more than five years.

His body, martyrized in the island of Tavolato, near the island of Sardinia, was removed to Rome, by order of Pope Saint Fabian, and buried in the cemetery of Calixtus. His martyrdom has been likened to that of Saint Stephen, as he was stoned to death. There is a beautiful legend that the stones and rocks hurled at him all miraculously fell short. As night fell, Saint Pontianus cried aloud: "Lord Jesus, wilt thou not give me also the martyr's crown?" Instantly the next stone struck him on the forehead, and he fell dead. Two epistles are attributed to him, but they are evidently apocryphal.

19

SAINT ANTERUS—A.D. 235

WE find, as the next sovereign pontiff, Saint Anterus, a Greek, said to have been born at Petilia, in Calabria, Græcia Magna, but, according to other authors, at Policastro. He was the son of Romulus, who is said to have been born in Sardinia. Anterus was elected pope on the 9th of September, A.D. 235. He governed the Church only one month. He created one bishop, for the city of Fondi. He suffered martyrdom because he ordered greater strictness in searching into the acts of the martyrs, exactly collected by the notaries appointed by Saint Clement

I. Anterus was interred in the cemetery of Calixtus, on the Appian Way, whence his ashes were removed to the Church of Saint Sylvester, in the Campus Martius. They were discovered on the 17th of November, 1595, when Pope Clement VIII rebuilt that church, which had fallen into ruins.

20

SAINT FABIAN—A.D. 236

IT is said that the electors decided in favor of Fabian, son of Fabius, who was created pope on the 13th of January, 236, because a dove, after hovering about the heads of all present, during the election, at length alighted on the head of Fabian. The fact is stated by Eusebius. To the seven deacon-notaries appointed by Saint Clement I to collect the acts of the martyrs, Fabian added seven subdeacons, to assist the former in a task so pious and so important. He appointed seven other deacons of a superior order to oversee those of whom we have spoken. They were ordered to take care that the acts were written out with details, and not given in the few scant words to which they had been confined.

Fabian divided Rome into seven Rioni—quarters or districts—as Augustus had divided it into fourteen. That ancient civil division did not please Fabian; while in that which he adopted, the seven deacons who were charged to oversee the seven other deacons, and the seven subdeacons, could take care of the poor in the seven churches. In this ecclesiastical division originated the titles of the Cardinal-deacons, who at first were entitled Regionari. It has been stated that

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Fabian gave orders that on Holy Thursday the old oil of the holy chrism should be burned. It has also been stated that Fabian decreed that no one should be ordained priest at an earlier age than thirty years; that, in civil judgment, no priest could be either accuser, or judge, or witness; that the faithful should communicate thrice in every year; that priests who had become idiots as the result of illness should no longer be allowed to celebrate the Holy Sacrifice; and that marriage should be prohibited to the faithful to the fourth degree of consanguinity. While recounting these regulations, Novaes adds: "Nevertheless, I believe—although the sovereign pontiffs of the primitive Christian centuries must have made provision for the proper regulation of the Church—I believe and shall always assert that the decretals attributed to the pontiffs earlier than Saint Siricius, that is to say, earlier than the year 385, are apocryphal, with the exception of four decretals in the first three centuries. Those four are—one by Saint Clement, and three by Saint Cornelius. To these we may add some fragments of other genuine documents: viz., fragments of two decretals of Saint Stephen (year 253); of one of Saint Dionysius (year 259); of another of Saint Felix I (269); in the fourth century, two of Saint Julius (year 337); the twelve of Saint Liberius (year 352); and eight of Saint Damasus (year 366); all indicated by Monsignor Bartoli."

The same prelate also mentions, in his nineteenth chapter, the ninety-seven apocryphal decretals forged by Isidore Mercator, and attributed to the pontiffs who preceded Saint Gregory the Great, the sixty-fifth pope.

Saint Cyprian, speaking of Saint Fabian, calls him an excellent man, and says that the glory of his death was conformable to the purity, the holiness, and the integrity of his life. He had the glory to banish from the Church a new

heretic, Privatus, an African, who was previously condemned by a council for enormous faults, and who endeavored by an insidious humility to impose upon the candor of the pope.

Many modern writers have maintained that Saint Fabian baptized the Emperor Philip and his son, also named Philip; in which case Philip, the father, would have been the first Christian emperor. To those who, in common with so many historians who are supported by documents possessing the confidence and respect of all Christendom, maintain that Constantine was the first Christian emperor, Novaes replies, as do some other authors, that the two opinions are not necessarily irreconcilable. He argues that Philip might have been the first Christian emperor, and yet not have dared publicly to profess his Christianity. In all things there are such gradations. Always it is by gradations more or less distant that a free and noble conduct develops itself in the history of a people: there have always been precedents, more or less concealed, which have given the examples, and strengthened the courage of some successor who has been assisted by more favorable circumstances.

Cæsarotti does not admit the Christian sentiments attributed to Philip, and he thinks that to doubt them is by no means to do any wrong to our holy religion. He who was a traitor to his prince, and the assassin of his pupil, would be no very desirable acquisition to the Christians; and if Philip had really desired to become a genuine Christian, his first step should have been to take off his crown and trample it under his feet, obtained, as it had been, by so much perfidy. Then he should have passed his whole remaining days in the Station of the Weeping. (The Weepers' Station, or Station of Tears, was the first of the four degrees of the canonical penance. The penitents could not enter the church; they waited in the porch, covered with sackcloth, confessing their

sins, and begging with tears and supplications that the faithful would pray for God's pardon for them.)

In five ordinations Fabian created either eleven or fourteen bishops, twenty-two priests, and seven or eight deacons. The different numbers are stated by different authors.

He governed the Church about fourteen years.

Having suffered martyrdom in the seventh persecution under Decius, this pope was buried in the cemetery of Saint Calixtus. He is reckoned among the canons regular.

The Holy See remained vacant during more than sixteen months, as the persecution under the Emperor Decius became more and more cruel. In this interval, between the death of Fabian and the election of his successor, the first of the antipopes made his appearance. His name was Novatian. With him began the first schism of the Church. Unfortunately, Novatian, who died at Rome in the pontificate of Sixtus II, had, during nearly two centuries, successors who were attached to that fatal schism which was extinguished by Celestine I.

Fabian kept up a correspondence with Origen, born at Alexandria in 185. Clement of Alexandria was his master. Both sexes crowded to the school of Origen. Few authors have been more industrious than he was, and few men have been admired for as long a time, and no one has been more severely attacked and censured than he was during his life and has been since his death.

His works are an Exhortation to Martyrdom, and Commentaries on the Holy Scripture, which he was perhaps the first to explain as a whole. He labored on an edition of the Scriptures in six columns, entitled Hexaples. In his book of Principia, he has been supposed to have borrowed his system from the philosophy of Plato.

We also owe to Origen the Treatise against Celsus. That

enemy of the Christian religion had insolently published his Discourse on Truth, a discourse full of insults and calumnies. In none of his writings has Origen displayed so much of either Christian or profane science as in this; nor in any other work has he brought forward so many strong and solid proofs. It is considered the most perfect and well-written defence of Christianity that antiquity has bequeathed to us.

It is remarkable that the objections of Celsus are in most cases the same that are repeated by the philosophers of our age. Those copyists have not the merit of inventing errors and blasphemies; they are obliged to recur to the sophisms of sophists forgotten for sixteen centuries. Scarcely was Origen dead, when the disputes about his orthodoxy became stronger and warmer. Some Fathers defended him; others, including Saint Basil, and after him some of the commentators, aver that Origen did not think rightly as to the divinity of the Holy Ghost. Origen was condemned in the fifth general council. Saint Augustine wrote against the Origenists.

21

SAINT CORNELIUS—A.D. 251

LIKE many of his predecessors, Saint Cornelius was a Roman priest; he was the son of Castinus, or Calixtus, of the noble family of the Octavii, or of the Cornelii. Many authors include him among the regular canons. Cornelius, against his own will, was created pontiff A.D. 251, more than a year after the death of Saint Fabian, and he refused the sovereign dignity with an exemplary and humble generosity. Sixteen bishops, as well as the clergy and the

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people, were present at that election. He ordered that only those who could prove themselves professors of the true faith could put a cleric to his oath. An oath should be taken while fasting, and no one could be sworn at an earlier age than fourteen years.

Notwithstanding the persecution which raged so violently during the time of Saint Cornelius, there were at that time in Rome, as appears in a letter given by Eusebius, forty-six priests, who superintended the like number of parishes, seven deacons, seven subdeacons, forty-two acolytes, fifty-two exorcists, readers, and ostiaries, fifteen hundred widows, very many poor persons, and Christian cenobites; all these were properly supported by the Church. Besides these, there was an immense number of Christians. Tertullian, consequently, is justified in saying in his Apology that if, in his time, the Christians had migrated from the Roman Empire to other countries, their absence would have produced a sort of solitude.

In a Roman council, composed of sixty bishops, Cornelius excommunicated the antipope Novatian, a Roman priest, a pagan by birth, a Christian in appearance, and heretic from despair. All Novatian's sectaries were included in that excommunication. It was then taught that the Church could not receive into her bosom the fallen or relapsed, nor pardon their offence. The name of caduci was given to those who from fear of torture abandoned the doctrines of Christianity. The caduci were subdivided into several distinct classes. Some were called sacrificati, because they had sacrificed to the idols; others, thurificati, because they had offered incense in the pagan sacrifices; others were called idolatri, because they recurred to the worship of the false gods; and others, again, libellatici, because, becoming renegades to the Catholic faith, they paid money to redeem themselves from

the penalty of being ignominiously led to the pagan altars, and on payment of the money were furnished by the magistrates with a libellus, or written certificate of protection. Of the libellatici there were several different classes. Among the caduci there was also a class called traditori (traitors), because, obeying the edicts of the tyrants, they gave up to the pagan judges some of the sacred vessels, or the books of prayer, or church ornaments, or were still more heinously guilty in furnishing the pagans with the names of the faithful. The schism of the Donatists had its origin in the excommunications pronounced against bishops suspected of being traditori.

Among the bishops of that time, whether faithful or heretical, there were some who demanded that the caduci should be received again into communion without the enforcement of penance; while others maintained that they should not be received to penance itself, but should be rejected. Felicissimus, a priest of Carthage, was for a time at the head of the relaxed party; and Novatian defended the rigorists, a kind of Jansenists of that time. This was in reality to deprive on the one hand those unfortunates of all trust in repentance, and to take from the Church, on the other hand, the divine faculty of pardoning. Cornelius, like a wise and moderate father, endeavored to reconcile the stern laws of discipline with the gentler promptings of compassion. He held out to penitent caduci the hand of mercy for the alleviation of their pain; but he would not allow of their return into the bosom of the Church until they had substantially proved the truth of their penitence by submitting to the wholesome severity of penance. Finally, he would not allow the complete rehabilitation of repentant caduci until they had complied with everything formally ordered by the Church, except when such were in danger of death. It is a touching spectacle, cal-

culated to convert even the most hardened heart, to behold the inexhaustible tenderness of the Church towards the dying, and that disarmed hand which falls without smiting. A wise severity no longer interposes between the culprit and his judges; the priest, who until then has had so much power, no longer speaks with the same sternness, because the Master of both culprit and priest is about to speak, and because in the depths of our souls that Master has placed a certain disposition to that mixture of attrition and contrition which most frequently becomes a frank contrition, that is to say, a horror of sin caused by the love of God, whose goodness is so great that the sinner no longer fears the penalties which God's justice has ordained.

The decision of the pontiff was confirmed by that council of sixty bishops of which we have spoken, all approving of the excommunication of Novatian. In fact, to maintain that an apostasy is in some sort a matter of indifference, and that, immediately after having apostatized, a person may present himself just as one who had remained a faithful Christian, is to be wanting alike in courage, in faith, and in dignity. On the other hand, to maintain that, because an error has been committed, one should be forever reputed a pagan, and driven forth like some unclean creature, is to act with a harshness which Christianity should shrink from. Those two opposite opinions equally fell under condemnation. Those who maintained them were no longer recognized as Christians, and the malignant men who advised so many evils became isolated and execrated by the Church and by humanity.

For some time the Christians had been permitted to breathe freely; but a pestilence having broken out, it was attributed to the disdain which Christians had manifested towards the false gods. Cornelius was too eminent a person

not to be proscribed. He was exiled to Centum Cellæ (now Civita Vecchia), where he found that crown of martyrdom which he desired. He merited it, says Saint Cyprian, for he had defied the fury of the tyrants in daring to accept a title which in those times was in itself equivalent to a sentence of death. A holy purity and a singular self-control and firmness characterized Saint Cornelius.

In two ordinations he created seven or eight bishops, one or four priests, and two or four deacons. He governed the Church one year, three months, and ten days. It was in that inconsiderable space of time that he achieved so much of good.

Fleury, speaking of the acts of Saint Cornelius, says: "A council assembled at Rome, and, consisting of sixty bishops, condemned Novatian, his schism, and his cruel doctrine, which refused communion to those who had fallen, however penitent they should become."

From Civita Vecchia the body of Saint Cornelius was translated to the cemetery of Calixtus, and afterwards placed in the Church of St. Mary in Trastevere.

The Holy See was vacant during one month and five days.

22

SAINT LUCIUS I—A.D. 252

IT is probable that Saint Lucius I, a Roman priest, one of the companions in exile of Saint Cornelius, was elected at Civita Vecchia. He received the pontificate A.D. 252. He ordered that the ministers of the altars should never be chosen except from among men of the purest virtue, and

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that none of them should ever go unaccompanied into a house occupied by a woman, and that no priest should reside with a woman unless she should be of his nearest kindred. The penalty of the priest for breach of that regulation was deposition; for the woman, exclusion from the Church.

Lucius, who, like Saint Evaristus, was anxious for the greatness and dignity of the pontificate and the episcopacy, ordered that two priests and three deacons should constantly accompany the pontiff and the bishops as witnesses of their whole course of life. At the commencement of his pontificate, Lucius was sent into exile, but was soon afterwards recalled. This recall was caused, not by repentance, but merely by a caprice of cruelty, as the Eternal City was soon convinced. We are informed of this return by a letter of Saint Cyprian congratulating him. Lucius received that letter with a transport of joy. The motive of the congratulation was worthy of both saints. The African doubted not that God had granted the termination of an exile in an obscure place to bring back upon a more brilliant theatre one who was destined to perish before the people of Rome. Felicitations of this kind are to be found only in the epistles of Christians.

Saint Lucius received the crown of martyrdom on the 5th March, A.D. 253.

In two ordinations this pope created seven bishops, four priests, and four deacons. He governed the Church a little more than five months. He was interred in the cemetery of Saint Calixtus.

23

SAINT STEPHEN I—A.D. 253

SAINT STEPHEN I, a Roman, was archdeacon of the Church of Rome under Saint Cornelius and Saint Lucius, and succeeded them in the power of the keys. The period of the reign of Saint Stephen was also that of the remarkable question whether it was necessary to repeat the baptism given by heretics, in the event of their return to the faith. The dispute arose between two of the most eminent Christians, one of whom, Stephen, was the foundation-stone, and the other a principal pillar, Saint Cyprian, Bishop of Carthage. The traditions of the Church held that baptism, even when conferred by heretics, preserved its sacramental characteristics, provided that in conferring it all the evangelical forms had been preserved; and, consequently, when a heretic passed from the temples of error to the true sanctuary of truth, the baptismal ceremony needed not to be renewed. Nevertheless, by degrees, in some of the provinces of Africa and Asia, the contrary custom had prevailed amongst holy bishops and learned men; and it received weight and even an extraordinary importance from the example and authority of Saint Cyprian, who had succeeded in causing it to be recognized in several councils on both those continents.

Saint Cyprian supported his opinion by arguments so plausible that Saint Augustine confessed that he himself would have been misled by them had not the decision of the Church served him as both argument and rule. Stephen, who, as became a pontiff, supported the ancient and more

STEPHANVS ▲ I ▲ PP ▲ ROMANVS

sound doctrine, treated the custom as an innovation, and to all the attacks of Saint Cyprian he opposed the invulnerable buckler of tradition. He avoided parrying them by other arguments, lest on questions relating to the faith too much weight should be given to human reason, always too rash. Stephen was stern, more so than Cyprian had anticipated. Both were actuated by the same spirit, and strove, though by different ways, to attain to the same end. Cyprian was in error, yet sincerely sought the truth; Stephen was sternly strict, because he feared lest in respecting error he should nurture it.

The bishop said that in order to be convinced he awaited the sentence of the œcumenical Church. The pontiff anticipated it, and felt it within himself. Saint Augustine observes that his controversy displayed the two superior virtues of both disputants, charity and concord. Stephen, though persistent in his disapprobation of such a maxim, yet did not condemn its propagator, and sedulously avoided striking one of the most zealous supporters of the Church. Cyprian, in detaching himself from the head, had given the whole body a violent shock, yet ceased not to show himself faithfully united. He peacefully endured reproaches; he preached gentleness, docility, and integrity; and if he did not abandon the doctrines which he favored, he bore himself so humbly that it might be supposed that he had repudiated them. Those two illustrious men, divided upon the question of the first sacrament of the Church, were gloriously reunited to each other by the baptism of blood. Saint Vincent de Lerins says of Stephen I: "That great pope, whose prudence was as great as his sanctity, knew that piety can allow us to receive no other doctrine than that which is handed down to us from the faith of our predecessors, and that it is our duty to transmit it to others as faithfully and as purely as we have re-

ceived it; that we are not to carry religion whithersoever we choose, but to follow it whithersoever it leads; that the property of Christian modesty is consistently to preserve the holy maxims left to us by our fathers, and not to hand down our own ideas to our posterity." What was the result of this dispute? That which is usual in such matters: the old faith was recognized and upheld, and the innovation was rejected. The question was not decided until the Council of Nice, where the view of Stephen triumphed.

Novaes details the names of the writers on the question as to the sufficient or insufficient baptism of heretics returning to the true faith. It was Agrippinus, Saint Cyprian's predecessor in the bishopric of Carthage, who first started this difficulty. Many authors, Italian, German, and French, have published important dissertations on the subject. Novaes declines to decide another question, namely, whether Stephen confined himself to threats or actually excommunicated Saint Cyprian.

In reply to Napoleon, on the subject of the marriage of Jerome Bonaparte, dated 25th June, 1805, Pius VII used these very words: "The disparity of creed between two baptized persons is not considered by the Church a fatal impediment to marriage, even though one of the parties be not in the Catholic communion."

In two ordinations in the month of December, Stephen created three or four bishops, six priests, and five deacons. He governed the Church four years and about six months. The executioners of the persecutors seized him at the moment when he was celebrating the Holy Sacrifice in the catacombs, and beheaded him on the very altar.

Innocent XII, among the presents that he made to Cosmos III, Grand Duke of Tuscany, who was at Rome during the

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Jubilee of 1700, gave him the chair of Saint Stephen I, which the grand duke sent to the cathedral of Pisa. It was under the invocation of this pope and saint that the celebrated Tuscan order of knighthood was founded, the "Order of Saint Stephen, Saint and Martyr."

The body of this saint was at first interred in the cemetery of Calixtus, but on the 17th of August, in the year 762, it was removed to the Church of Saint Stephen and Saint Sylvester, which Paul I caused to be erected, and which is now called the Church of Saint Sylvester in Capite, because in it is preserved the head of Saint John the Baptist.

After the martyrdom of Saint Stephen, the Holy See remained vacant for twenty-two days.

24

SAINT SIXTUS II—A.D. 257

IN the year 257 Saint Sixtus II, an Athenian, became pope. It is said that it was he who ordered that the bodies of Saint Peter and Saint Paul should be transported from the place where they rested to the catacombs during the raging of the persecution. Then the faithful regularly chanted the Psalms until the ninth hour in those sacred chambers.

The dispute relative to the baptism of heretics still existed, but there was no longer a fatal discord to be deplored. Sixtus defended the doctrine of Stephen I. Dionysius, the celebrated Bishop of Alexandria, offered to mediate with

Sixtus II on the Easter question, as Saint Irenæus had with Victor. Sixtus yielded to the reasonings of Dionysius, and allowed the dissenting churches to keep to their customs until the question should be authoritatively settled by the sentence of a general council. The effect proved the wisdom of this idea. The Eastern Churches, perceiving that they were suspected of error, examined the question more attentively, and various African churches in succession, laying aside the new custom, adopted that of Rome—an event which led to the belief that Saint Cyprian himself had gradually abandoned his system.

The early years of the rule of the Emperor Valerian had promised some tranquillity to the Church, but his good inclination was perverted by a minister. The execution of Pope Saint Stephen presaged the fate of Sixtus. Macrinus, a man of great influence on account of his warlike skill and courage, was infatuated with the mysteries of magic. He persuaded the emperor that the true secret for rendering his reign prosperous lay in propitiating the demons by magical operations. At the same time he urged that those operations would be ineffectual unless accompanied by the extermination of the Christians, those chief enemies of the demons and magicians. Valerian's feelings towards the Christians were thus changed; his former love became hatred, and he gave orders for the destruction alike of the bishops, priests, and deacons. Saint Sixtus was arrested and led to execution. The order was that the bishops should be first executed. Saint Laurence, the principal of the deacons, was not on that day among the number of the victims. He, weeping, followed Sixtus, and exclaimed: "My father, whither are you going without your son? You are not accustomed to offer sacrifice without the assistance of a minister. How have I displeased you? Try me, whether I am worthy of the choice that you

have made of me for the distribution of the blood of our Lord." Sixtus replied: "I do not abandon you, my son; but God reserves you for a greater combat. Doubt it not; in three days you will be with me." Having uttered those prophetic words, he ascended to heaven.

Saint Sixtus was buried in the cemetery of Pretextatus. Fleury thus relates the execution of Saint Laurence:

"However, the prefect of Rome, believing that the Christians had great treasure concealed, and desiring to ascertain the fact, caused Saint Laurence to be brought before him, as being, in his quality of archdeacon, the Christian treasurer also. When Saint Laurence was placed before him, the prefect said: 'It is your common complaint that we treat you cruelly; there are no torments. I mildly ask you what entirely depends upon yourself to answer. It is stated that in your ceremonies the pontiffs offer libations in vessels of gold, that the blood of the victims is received in vessels of silver, and that, to illuminate your nocturnal sacrifices, your tapers are borne in golden candelabra. It is further stated that, to defray the expenses of these things, the brethren sell their inheritance, and often reduce their children to poverty. Bring forth these hidden treasures; your prince has need of them for the payment of his troops. I understand that it is your doctrine that you should "render unto Cæsar the things that are Cæsar's"; and I do not suppose that your God coins money. When he came into the world he brought no money with him, but only words. Give us the money, and rest content with words.' Saint Laurence calmly replied: 'I confess that our Church is rich; and the emperor has not such great treasures. I will show you what our Church has of the most precious; only give me a little time to put all in order, to make the calculation, and to draw up the statement.'

"That reply satisfied the prefect, who, imagining that he

was about to grasp the treasures of the Church, granted a delay of three days. During those three days Saint Laurence traversed the city, gathering together the poor who were supported by the Church, the halt, the lame, and the blind, of whom he knew more than any other person did. Having got them together, he took down their names, and drew them up in a line before the church. On the day appointed for the production of the Church treasures, he went to the prefect and said: 'Come and behold the treasures of our God; you will see a great courtyard filled with vessels of gold, and whole talents of gold heaped together beneath the galleries.' The prefect accompanied him, and, on beholding those paupers of hideous and sordid aspect, who importuned him for alms, he, with angry and threatening glances, turned to Saint Laurence, who mildly inquired: 'Why are you angry? The gold which you so ardently desire is a vile metal drawn from the earth, and is what causes so many crimes. The true gold is the light of which these poor people are the disciples; their bodily weakness is their spiritual advantage; the real diseases of our race are the vices and the passions; the great people of the time are the really wretched and contemptible people. Behold the treasures that I promised you, and to them I will add pearls and diamonds. You see these widows and virgins? They are the crown of the Church; make these riches profitable to Rome, to the emperor, and to yourself.'

" 'Do you make sport of me thus?' said the prefect. 'I know that you Christians affect to despise death, and therefore I will not have you promptly killed.' Then he caused a framework of iron bars to be set over a slow fire, in order to take a longer time to burn the martyr to death. Saint Laurence was stripped and laid upon the gigantic gridiron. To the newly baptized Christians his countenance seemed to shine with an extraordinary brightness. When the mar-

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tyr had lain thus for some time on one side, he said to the prefect: 'Tell them to turn me over; I am done enough on this side.' Then, looking up to heaven, he prayed to God for the conversion of Rome, and gave up the ghost. Some senators, converted by his example, carried his body on their shoulders, and he was buried near the Tiburtean road, in a grotto, on the 10th of August, A.D. 259."

But for the hasty cruelty of the prefect, the clergy of Rome would doubtless have named the courageous Saint Laurence as the successor in the pontificate of Sixtus I, and we should reckon that intrepid confessor of the faith among those who have occupied the chair of Saint Peter.

Shortly afterwards, Saint Cyprian received the crown of glory at Carthage.

25

SAINT DIONYSIUS—A.D. 259

ON the 12th of September, A.D. 259, Saint Dionysius, born in Calabria, a priest of the Roman Church, was created pope. He rearranged the parishes of Rome, and re-established those institutions which had been disturbed by Valerian's persecutions.

Saint Basil calls Dionysius a man illustrious for fidelity to the faith and for virtues of every kind; and the same is said of this pope by his namesake, Dionysius, Bishop of Alexandria, whom Saint Anastasius speaks of as an admirable prelate. Pope Dionysius had so long and perfect an acquaintance with the doctrines of the Church that he might have served as the referee of an œcumenical council. During the

dispute about the baptism of heretics he adhered to the decision of Stephen.

The city of Cæsarea, in Cappadocia, having been sacked by the barbarians, Pope Dionysius, faithful to the generous traditions of his predecessors, sent to the churches there both consolation and means to redeem Christians from slavery, which circumstance caused the people to bless the memory of that pontiff, and to hold his letters in great veneration. Nevertheless, the harmony which had existed between Dionysius of Rome and Dionysius of Alexandria was on the point of being disturbed on account of a serious error of the latter. He undertook to refute with some warmth the heresy of Sabellius, who recognized in God no distinction of persons. Some believed, or pretended to believe, that in combating that error Dionysius of Alexandria had fallen into another that was no less blameworthy—that of supposing the Son not to be consubstantial with the Father. The pontiff wrote to him, and from the explanations which were given there resulted, as the pontiff hastened to acknowledge in the tenderest terms, a complete satisfaction. Gallienus commanded that persecution should cease, and declared it his pleasure that every one should freely follow his own creed. The pontiff, after a long life, holily employed, died A.D. 269. He governed the Church ten years, five months, and a few days.

In two ordinations he created seven bishops, twelve priests, and six deacons. He was interred in the cemetery of Calixtus.

After his decease the Holy See was vacant four days.

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26

SAINT FELIX I—A.D. 269

THE successor of Saint Dionysius, Saint Felix I, was the son of Constantius. He ordered, or perhaps only confirmed the custom, that Masses, termed memorials, should be celebrated on the tombs of the martyrs, and that the altars should be consecrated and have relics of martyrs placed in them. He also prescribed the rite for the dedication of churches. Felix continued to be watchful respecting the false doctrines of the innovators who endeavored to corrupt the purity of the faith. Just as Christians were deploring the wounds inflicted on the Church by the heresiarch Sabellius, there appeared a new assailant, Paul of Samosata, Bishop of Antioch. He regarded religion only as the instrument of avarice, luxury, and vanity. Licentious and inflated with worldly pride, a theatrical performer rather than a sacred orator, a rapacious priest and a speculating bishop, corrupt in his own acts, and the corrupter of his flock, he was a Christian by accident, and by adulation made himself almost a Jew, for, in his eagerness to obtain favor with Zenobia, Queen of Palmyra, who was inclined to Judaism, he Judaized his doctrines. The Council of Antioch, after having in three solemn assemblies convicted, condemned, and deposed that unworthy bishop, gave notice of that judgment to all the Catholic churches, and in particular, as was fit, to that of Rome. A letter was addressed to Pope Dionysius to instruct him of the judgment, but as that pope died before the letter reached Rome, it was received by Felix. On that occasion the courageous pontiff sent to Maximus,

Bishop of Alexandria, a celebrated synodal, quoted by the Council of Ephesus, which condemned both the heresy of Sabellius and that of Paul of Samosata.

This latter heretic having, as we have stated, been deprived of his episcopate, Domnus was elected in his place. Such was the fury of the Samosatian that he refused to vacate the episcopal palace; and he persisted until the Emperor Aurelian himself, on the application of the Eastern Churches, ordered him to be expelled from the palace, that it might receive the bishop who was recognized by the Church of Rome and the Italian bishops. This proves that Aurelian, at the commencement of his reign, showed himself indulgent to the Christians; and Eusebius observes that at that time one might have said that the devil was asleep. It was not long ere he awoke, and excited that same Aurelian to order a persecution. It was not universal, and we may add that it was not of long duration, but it added, nevertheless, very many new names to the martyrology.

Felix was the first victim; he perished with that firmness which so well became one who may be pointed out as the model of the most shining virtues.

In two ordinations, in the month of December, he made five bishops, nine priests, and five deacons. He governed the Church about five years. He was interred in the cemetery on the Aurelian Way, about two miles from Rome, where subsequently a church was consecrated by Felix II.

The fury of the persecutor increased at every instant, and no doubt it was for that reason that the Holy See remained vacant only four days.

A short time before the reign of Saint Felix, Catholicism had to lament the death of Saint Gregory the Thaumaturgist, Bishop of Neo-Cæsarea. During the weak reign of Gallienus the Goths had overrun Thrace and Macedonia, whence

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they spread into Asia and Pontus. They plundered and burned the Temple of Diana. Those disorders gave occasion to some Christians to commit crimes. Suddenly Saint Gregory sent a canonical epistle to a bishop, pointing out different degrees of penance for those Christians who made themselves Goths by joining them in order to pillage. Fleury says: "Even the enemies of the Church have called Saint Gregory another Moses, on account of his miracles."

27

SAINT EUTYCHIANUS—A.D. 275

SAINT EUTYCHIANUS, of Luni, a city of which now only the ruins are to be seen near Savona, in Tuscany, was the son of Marinus, or Martinus, names which have long been almost synonymous. He was created pope in the year 275.

According to Bury, this pope instituted the Offertory of the Mass; and he ordered the benediction, under certain circumstances, of branches of trees and of fruit. He decided that the faithful who had married before the women had been baptized should have the right to keep their wives or repudiate them. By that order he did not encroach upon the Roman laws of that time.

By his command, drunkards were excluded from communion until they should abandon their vice. He with his own hands buried above three hundred and forty-two martyrs. He ordered that no one should be buried but in a colobium, a kind of cloak of red color; previously they had been buried in white cloth, stained with their own blood.

In five ordinations, in the month of December, he created nine bishops, sixteen priests, and five deacons. He died on the 8th of December, A.D. 283, and was interred in the cemetery of Calixtus, but the body was afterwards removed to his native place, Luni.

The Holy See remained vacant seven days.

It was during the pontificate of Eutychianus that the heresiarch Manes appeared.

In the need of extending the faith, the Roman pontiffs recommended zealous propagandism. The Christians tried those who were willing to listen to them. These latter were divided into two classes—one, the beginners, who had not yet learned the creed; the other, those who appeared entirely resolved upon following the maxims of Christianity. Belief was not left to mere chance; the beginners were instructed by degrees and according to their capacity. If a Gentile profited by that instruction, hands were laid upon him, and he became a catechumen. Those who were baptized were known as the faithful.

28

SAINT CAIUS—A.D. 283

SAINT CAIUS, a priest of Spulatro, in Dalmatia, son of Saint Caius, priest, brother of Saint Gabinus, uncle of Saint Susanna, virgin and martyr, and nephew of the Emperor Diocletian, was created pontiff on the 16th of December, 283.

He confirmed the custom which required clerics to pass through the seven inferior orders of the Church during a fitting period before they could be created bishops. In five

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ordinations he created, in December, five bishops, twenty-five priests, and eight deacons, and he governed the Church twelve years, four months, and seventeen days. He died on the 22d of April, A.D. 296. He was a man of rare prudence and virtue. He was interred in the cemetery of Calixtus. The Holy See was vacant ten days.

Under this pontificate reigned the Emperor Maximianus. Desiring to pass into Gaul, he brought from the East a legion named the Theban, which was composed of Christians; and he wished to make them, like other soldiers, instruments in the persecution of the Christians. The regiment refused to obey. The emperor, to rest from the fatigues of the journey, stopped upon the Alps, in a place called Octodurum, now Martinach in the Valais. The Theban legion was then near there, at a place called Agaunus, at the foot of the mountain now known as the Great St. Bernard. The emperor, irritated by the disobedience of the Theban legion, ordered it to be decimated, and then repeated his orders that the rest should persecute the Christians. Decimation was a military punishment of offending soldiery. The Theban legion, on receiving this second order, began to exclaim throughout the camp that they would rather suffer the utmost extremities than do anything against the Christian religion. The emperor ordered them to be again decimated, and the survivors to be reduced to obedience. Every tenth man was again put to death, and the survivors encouraged each other to persevere.

They were principally encouraged by three of their officers, Mauritius, Exuperus, and Candidus, who exhorted them to follow the example of their comrades. Under the advice of their officers, the soldiers sent a remonstrance to the emperor. "We are your soldiers, lord," said the remonstrance, "but servants of God, we confess it freely. To you we owe

the service of war, to him the service of innocence; from you we receive pay, from him we receive life. We cannot obey you in renouncing God, our Creator and Master, and yours also. If nothing be demanded from us that is offensive to him, we will obey you, as hitherto we always have done; otherwise we shall obey him rather than you. We offer you our hands against all enemies, be they whom they may; but we do not deem ourselves permitted to imbrue those hands in the blood of the innocent. We made an oath to God before we did so to you: you could not believe the latter oath would be kept, should we break the former one. You command us to search for Christians, that they may be punished: you have only to search after others; for ourselves, we confess God the Maker of all things, and Jesus Christ his Son. We have seen our companions slain, without pitying them; we even rejoiced that they had the honor to suffer for their God. Neither their death nor despair has led us to revolt; we are armed, yet we shall not resist, because we prefer to die innocent rather than live guilty."

Maximianus, despairing of being able to conquer such constancy, ordered that all the survivors of the legion should be put to death, and the other soldiers surrounded them to cut them to pieces. They made no resistance, but grounded their arms and presented their throats to their destroyers, and the ground was soon covered with their bodies. It is supposed that about six thousand men were thus destroyed, that being the usual number of the legions.

A veteran soldier, named Victor, who did not belong to that legion, and was out of the service, found himself, while on the road, in the company of those who had slain the martyrs, and who were feasting and rejoicing over their plunder. They invited the veteran to eat with them, and told him exultingly all that had passed. Detesting alike their banquet

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and themselves, he turned to depart from them, when they asked him if he was not a Christian. He answered that he was and always would be. They instantly threw themselves upon him and put him to death.

29

SAINT MARCELLINUS—A.D. 296

THIS saint, Marcellinus, son of Projectus, a Roman, was, according to some, a Benedictine, and was created pontiff on the 3d of May, A.D. 296.

The Church never suffered more than at this terrible period. The vast edifice of idolatry, gradually ruined by the Christians, and in some of its parts destroyed, was ready to crumble to its very foundations. The heathen altars lacked flowers, and the priests lacked victims; the aruspices no longer read in the entrails of slaughtered animals the signs and tokens of the future; the oracles were dumb, and the magicians were powerless. In such a state of things, it seemed as though all the gods of darkness made a last effort against the God of light. Diocletian, Maximianus, Galerius, and Maximinus, in succession, were the four chiefs of that infernal enterprise. Galerius, the most furious of them all, had taken from Diocletian the fatal sentence which ordered that cruel persecution, at once atrocious and universal, without truce and without pity. The churches were pulled down in most of the provinces; men and women, old men, children, and virgins were alike given up to the executioners. Heaven was peopled with martyrs, and earth, at the sight of such courage, warmed into a love for Catholicism. The perse-

cutor hoped to destroy the religion of Christ, and all that fury only served to raise the throne of the faith upon the wreck and ruins of paganism.

The States subject to Rome, watered with the blood of the persecuted, only became the more productive of Christian branches. Tortures tore the bodies of the martyrs, but their souls, firmly embracing the faith, remained invulnerable and invincible. Nevertheless, there were some weak spirits that yielded to threats, and with whom self-love prevailed over religion; and it has even been said that among those weak ones was Marcellinus himself. The falsehood which was circulated on this head was adorned with all the circumstances which might give it an air of probability. It was pretended that the pontiff, perceiving his fault, presented himself as a suppliant before a council of three hundred bishops, assembled at Sinuessa. There, ran the story, the culprit confessed his error, and, weeping, demanded that he should be sentenced to the punishment he had incurred; and the council replied: "Pronounce sentence on thyself; the chief see cannot be judged but by itself." But in this statement every particular is false; it is now ascertained that the accusation is calumnious, and that the pontiff committed no fault. Saint Augustine, speaking of Petilius, author of that fable, says: "He calls Marcellinus a sacrilegious wretch; I declare him innocent. It is not necessary for me to weary myself to support my defence by proofs; for Petilius himself supports his accusation by no proof." In our own days that accusation has been repeated, and it has been said, with some foundation, too, that the Roman Breviary seems to support the tale, under the date of the 26th of April. Muratori writes that it is so, and every one can convince himself of it. But Lambertini, before he was pope, speaking of the Breviary, or of its authority, says that the fact is false. He says: "1. All the

ancient writers of the lives of the popes are silent on that head; 2. The Donatists could never prove the truth of their assertion, and were guilty of useless impostures," and he cites those words of Saint Augustine which we quoted above.

Baronius warns us on the subject that the Roman Church is not accustomed to have the acts of the saints read as if they were a gospel. Each, says Novaes, after Gelasus, may examine into things in conformity to the rule given by Saint Paul when he said: "Prove all things; hold fast to that which is good." The fall of that pontiff is denied by Schelstrate, Roccaberti, Pierre de Marca, Pierre Constant, Papebrock, Natalis Alexander, Pagi, Agiurre, Sangallo, and Xavier de Marco, a Jesuit. The last-mentioned writer has put forth that denial in a very important work.

Thus, according to the testimony of Theodoret, it is proved that Marcellinus was distinguished for the firmness of his courage; and the imputation against him was sustained only by Petilius and the sectarians of his time. The early Donatists never reproached the Church with such a fall of her head, eager as they were to support their own evil cause by collecting even the slightest errors of Catholic bishops, and especially of pontiffs. Everything leads to the belief, after Tillemont, that Marcellinus received the crown of martyrdom. He was interred in the cemetery of Priscilla, on the Salarian Way, near the Salarian bridge. According to Novaes, the Holy See was vacant only six months and twenty-four days; but, according to the Diario, the vacancy lasted nearly four years. In two ordinations, in the month of December, this pope created five bishops, four priests, and four or five deacons. He governed the Church eight years and some months.

In the seventh year of the pontificate of Saint Marcellinus, Diocletian passed the winter in Nicomedia. Galerius Max-

imian visited him there, after having vanquished the Persians, and wanted to persuade Diocletian to order a new persecution which should everywhere cause paganism to triumph.

The old emperor for a long time resisted Galerius, and pointed out how dangerous it was to disturb the world and to shed so much blood. But Galerius was not to be overruled by such arguments, and would have advice; for such was the malignity of his nature that he wanted no advice when he would do good, but always required it when he wanted to do evil—so that he might cast the blame on others. Diocletian, finding that all around him were divided in opinion, sent an aruspice to Apollo of Miletus. Apollo replied —not by the medium of a priestess, but from the depth of a dark cave—that the just on earth prevented him from saying the truth, and that that was the reason why the oracles he gave from the tripod were false. The priestess of Apollo said the same, with her hair dishevelled, and she lamented the misfortunes of the human race. Diocletian asked his officers who were the *just* on earth. One of those who served at the sacrifices answered: "They are the Christians, without doubt."

The emperor was pleased with that reply, and resolved upon the persecution, being unable to resist the urgings of his friends, of Cæsar and of Apollo.

Then commenced the terrible persecution of Nicomedia, of Tyre, of Antioch, of Ancyra, and of Arabia.

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SAINT MARCELLUS I—A.D. 308

SAINT MARCELLUS I, a Roman priest, son of Benedict, belonged, according to some authors, to the illustrious family of the Savelli, and was created pope in 308. He instituted twenty titles or parishes in Rome. The priests whom he named as their titulars were charged with the administration of baptism and penance to those converted from paganism to our faith. Those same priests were charged with the care of the sepulture of the martyrs. He created twenty-one bishops, twenty-five priests, and two deacons. He was imprisoned by order of Maxentius, who had ordered him to lay aside the title of bishop and to sacrifice to idols; he was condemned to serve as a kind of slave in the imperial stables. Nine months afterwards, during the night, he was delivered by his clergy, and received by Lucina, a Roman matron, who generously sheltered him in her house, which she then converted into a church. Maxentius, being informed of this, ordered that church to be turned into a stable, and condemned Marcellus to the meanest labors about the horses. The holy pontiff obtained martyrdom after having governed the Church one year, seven months, and above twenty days.

A letter is attributed to him, addressed to the bishops of Antioch, declaring that the Roman Church should be called Primatial, and be recognized as the head of all the others. But Novaes says that both that letter and one addressed to Maxentius are to be considered spurious.

Marcellus was buried by the blessed Lucina, and John, a

priest of the Roman Church, in the cemetery of Priscilla. His body was thence translated to the Church of Saint Marcellus, which he had built. The Holy See was vacant twenty days. Fleury says: "Pope Marcellus died this year, after having held the Holy See one year and nearly eight months. He had been odious to many, because he was for compelling those who had fallen during the persecution to do penance for their crime, and the disputes on that subject led to sedition and murder."

Marcellus only did his duty in proposing that penance, and Fleury, to the language we have just quoted, should have added that the conduct of Marcellus in that matter was conformable to the rules of the Church and to the duty of the pontiff, in order to make those rules respected by all Catholics.

31

SAINT EUSEBIUS—A.D. 310

EUSEBIUS, of Cassano, in Calabria, said to be the son of a physician, and originally a physician himself, was created pontiff in 310. There were pointed out to him certain traitors (traditori) who had delivered to the officers of the imperial treasury the sacred vessels and books. Those fallen were desirous of being reconciled to the Church, but they intended to be Christian only in name, without veneration for the Christian mysteries. The old dispute about the lapsed then was revived with some acrimony, and Eusebius refused to consent to the restoration of the lapsed. Maxentius, informed of that act of firmness, condemned the pontiff to exile. Three letters are attributed to Eusebius:

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one addressed to all the bishops of France, the second to the faithful of Alexandria, and the third to the bishops of Tuscany. In a single ordination Eusebius created sixteen bishops, thirteen priests, and three deacons. He governed the Church only four months and a few days. The Holy See was vacant only six days.

32

SAINT MELCHIADES—A.D. 311

SAINT MELCHIADES was called by some writers Miltiades; he was created pope A.D. 311. He was an African; according to others, a native of Madrid. The Church, thus far pursued by the executioner, was now about to triumph. The preceding pope had the happiness to see the dawning of so fine a day. Throughout the Roman province, nothing was talked of but a new edict in favor of the Christians. The Emperor Galerius, according to Eusebius, was sinking under the torments of a frightful dropsy, and ordered the execution of several physicians who were unable to cure him. One of them, seeing himself in peril, said to the tyrant: "You mistake, my lord, if you imagine that man can cure the evil that God has sent to you. Your disease is not human, nor amenable to our remedies. Remember what you have done against the servants of God and against his holy religion, and you will see whither you should resort for relief." Galerius began to understand that he was only man. Conquered by disease and urged by pain, he exclaimed that he would re-establish the temple of God and give satisfaction for his crime, and he ordered an edict to be drawn up in his

own name and in the name of Constantine and Licinius. The edict was in the following terms:

"Among the cares that we continually take of the public weal, we desired to restore all things into conformity with the ancient laws of Rome, and therefore to cause the Christians, who had quitted or might quit the religion of their ancestors, to return to it; for they were so preoccupied by certain reasonings that they no longer followed the maxims of their fathers, but according to their own fancy made laws for their own observance, and assembled together the people in various places; and finally, as we made an ordinance for bringing them back to the maxims of the ancients, many of them have been put in peril, and many have actually perished."

When a government takes a retrospect, it deems it right to soften the statement of the evils that it has done. It was not many Christians who had been put in peril, but all of them; and it was not merely many Christians who had perished, but tens of thousands of them: in a few days a whole legion had been butchered. But now Galerius confesses himself vanquished. "And as we see that they for the most part remain in their sentiments, worshipping neither the God to whom worship is due, nor the God of the Christians, we, having respect to our clemency and to our custom to have mercy upon all men, have deemed it our duty to extend that mercy also to the Christians, so that they may be Christians as before, and re-establish their places of assembly, provided that they do nothing there contrary to rule. Then, according to the mercy that we bestowed upon them, they will be obliged to pray to their God for our health, for the state, and for themselves, so that the States may be prosperous on all sides, and that they may dwell in peace in their own houses."

This edict was drawn up in Latin, at Sardis, where the em-

peror then was, and thence distributed into all the principal cities, and translated into Greek for the East. It was published throughout Asia and the adjacent provinces, and especially in Nicomedia, which had witnessed so much cruelty of the executioners and so much intrepidity of the victims.

The following passage from Fleury shows the effect produced by this edict which Sabinus the prefect subsequently, by special order, interpreted favorably to the Christians:

"The governors and the magistrates of towns and rural districts, believing, in fact, that such was the emperor's intention, made it known by writing, and even commenced putting it in force. All the confessors of Christianity who were in prison were set at liberty, and those who were condemned to labor in the mines were recalled. It seemed that the bright light suddenly appeared after a dark night. In all the towns, the churches held their assemblies and made their usual collections. The infidels were surprised at so unexpected a change, and loudly confessed that the God of the Christians was great and the only true God. The Christians who had been faithful in the persecution now regained all their former freedom; those who had fallen eagerly endeavored to obtain the healing of their sick souls, begging those who had remained firm to extend the hand to them, and praying God to be propitious to them. The professors who were delivered from labor in the mines returned home and traversed the streets, filled with incredible joy. On the highroads and in the public places, numerous companies of them were seen walking in procession and singing psalms and hymns to God, and thus ending their journey and returning into their houses with joyous countenances. The very infidels rejoiced with them."

But God had chosen another instrument of his power to deliver the empire and Christianity from persecutors and

tyrants. Constantine, who inherited the moderation of his father, after floating between the errors of his early education and the brightness of the truth, at length, filled with a divine vocation, displayed the banner of the faith, and, having driven Maxentius from power, soon planted on the throne of Rome that Cross to which he owed the brilliant prosperities of his reign.

Constantine reflected that the emperors who during his time had been zealous for idolatry and the plurality of gods had perished miserably; and that his father, Constantius, who throughout his whole life had honored the one true God, had received evident marks of his protection. He therefore resolved to attach himself to that God, and earnestly prayed to know and to be protected by him. The Emperor Constantine was thus praying with the utmost fervency, when, towards noon, as the sun tended westwards, as Constantine marched through the country with his troops, he saw in the sky, above the sun, a luminous cross, and an inscription which said, "In hoc signo vinces"—"By this sign you shall conquer." He was strangely surprised by that vision, and the troops that accompanied him, who saw it, were no less astonished. The emperor long afterwards related that marvel, and with the solemnity of an oath attested that his own eyes had witnessed it.

"During the remainder of the day the emperor was occupied in meditating what might be the meaning of that marvel. At night, as he slept, Christ appeared to him with the same sign that he had seen in the sky, and commanded him to have an image of it made, and to make use of it in battle against his enemies."

Such was the origin of Constantine's standard, the Labarum.

The battle against Maxentius was gained on the 28th of

October, A.D. 312, near the Milvian bridge. The antiquary Fea, who had long studied the history of that period, affirms that the Milvian bridge here alluded to is not that which at the present time is still known as the Ponte Molle, but was a wooden bridge farther up, but still on the Tiber.

Satisfied at first with granting liberty of worship to all, Constantine ere long showed himself the venerator and the indefatigable promoter of Christianity, and he bestowed upon the hierarchy of the Church so many favors, privileges, and gifts, that the name of Christian, which among many Romans was still a mere byword of hatred or contempt, became a proud and coveted title.

Unhappily, the Church was wounded by her own hands. The perversities of the Donatists ravaged Africa. We have already described the traditori, or traitors. That name was now reciprocally bestowed by both parties. A council of the bishops of Italy and Gaul was assembled at Rome. It consisted of eighteen bishops, and was opened on the 2d of October, 313, in the palace of the Lateran, and condemned the Numidian bishop, Donatus. The Donatists, besides denying the validity of baptism when administered by heretics, rejected the infallibility of the Catholic Church, to which they gave insulting names, to prove its easy kindness. In the same council, Cicilian, Bishop of Carthage, who had falsely been declared a traditor, was declared lawful Bishop of Carthage, and the Africans were ordered to consider his previous deposition as not having taken place. Melchiades pronounced the final sentence, which evidenced his justice, prudence, and charity.

This same palace of Saint John of Lateran had been bestowed on the Church. It formerly belonged to Plautius Lateranus, who was despoiled of it by Nero for the benefit of his treasury. To the gift of the palace itself Constantine

added a fitting income for the proper maintenance of the dignity of the head of the Church. This statement is affirmed by Sangallo.

In one ordination Melchiades created eleven or twelve bishops, six or seven, or, according to some writers, fourteen priests, and five deacons. He governed the Church two years, six months, and a few days. He was interred in the cemetery of Calixtus; his body was placed in the Church of Saint Sylvester in Capite by Saint Paul I. The opinion of many learned men is that the thirty-two pontiffs above spoken of have gained the glory of martyrdom in defence of the faith on account of the pains, fatigues, and anxieties to which they were subjected for the cause of God; but other writers attribute to some of those pontiffs only the title of confessors, because they did not actually die a violent death.

The Holy See was vacant one month and twenty days.

33

SAINT SYLVESTER I—A.D. 314

SYLVESTER, a Roman priest, ordained by Pope Saint Marcellinus, was the son of Rufinus and Saint Justina, and was created pontiff on the 31st of January, 314. He addressed to the clergy a variety of orders and regulations, the importance and utility of which are generally admitted. They are commended by Bede and Sangallo. Among other regulations, this pope ordered that the head of the baptized should be anointed with the chrism by the priest; and he also ordered that the days of the week, excepting Saturday and Sunday, should be called ferias, a name which several au-

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thors, especially Tertullian, affirm to have been already in use. In that nomenclature Monday is called the second feria, Tuesday the third feria, and so on to Friday, which was the sixth feria. The first feria and the second feria are called by the ordinary names of Saturday and Sunday.

Sylvester continued to govern the Church, which Constantine enriched with gifts and protected with lively and firm determination. In the year 325 the holy pontiff held at Nicea (now called Isnik), in Anatolia, the first general council, convoked by Constantine to condemn the heresy of Arius, who asserted that Jesus Christ was not God, but merely man. The council was also to decide upon the dissensions in the Church concerning the celebration of Easter, and to endeavor to put an end to the schism of Meletius, Bishop of Sicopolis, in Egypt, against the Patriarch of Alexandria. The council consisted of three hundred and eighteen bishops, besides the pope's legates. The emperor attended in great state.

Arius, an African priest, poet, and musician, who composed spiritual songs for pious persons and work-people, put his erroneous doctrine into verse, and thus got it into circulation among the people. The same means had previously been employed by Valentinus and Armonius, and had often served the purposes of the heretics. Apollinaris also employed it after Arius, and by it, rather than by his writings, perpetuated his errors.

We shall see that Arianism, after having spread throughout all the provinces, faded by degrees, so that by the end of the fourth century the Arians had not in the Roman Empire either bishops or churches. If there were still some Arians, they no longer formed a body. That heresy took shelter among the Goths, who had embraced it even during the reign of Constantine; among the Vandals, who seized on

Africa; and among the Burgundians, to whom it had been communicated by the Goths. The Franks embraced it when they ceased to be idolaters, and did not abandon it until after the conversion of Clovis. Arianism reappeared in Europe in the train of Luther's Reformation; an Anabaptist preacher affirmed that he was the grandson of God, son of the divinity of Jesus Christ. This fanatic found followers, so that in a short time his doctrine spread in Germany and Poland, and produced various sects; passed into Holland, and was imported into England by Orchin and Bucer, who was engaged by the Protector Somerset, guardian of Edward VI, to teach the doctrine of Zwinglius. Though Madame Meyer founded a chair, with an endowment for lectures against Arianism, the heresy has still its defenders and believers in England.

The Fathers, after many deliberations, formed the symbol of the faith, "Credo in unum Deum," etc., and declared, contrary to the opinion of the Arians, that the Son was consubstantial with the Eternal, his Father. It was settled, against the Quartodecimans, that the 21st of March would end the winter equinox, and that the Sunday after the fourteenth moon, which would be at full on the 21st, or after that day, should be the day for the celebration of Easter. It was ordered that the Patriarch of Alexandria should especially make public the day for the celebration of Easter, because in that city, more than elsewhere, astronomy was carefully studied. Thence has come to us the use of the Paschal Cycle, of the Golden Number, and of the Indictions.

The Paschal Cycle is a cycle of five hundred and thirty-two years. At the end of that period the feast of Easter returns on the same Sunday. That cycle brings the new moons on the same days of the Julian year. It is the product of the nineteen years of the lunar cycle multiplied by the twenty-eight years of the solar cycle.

The Indiction is a period or cycle of fifteen years, thus named from a tribute which the Romans levied annually in the provinces to provide pay for those soldiers who had served fifteen years. That period, according to some authors, commenced in 312; according to others, in 313. Those countries that still observe it reckon it from the first of January. To find the year of the Indiction, add 3 to a thousandth of the Gregorian year, and divide by 15. The remainder indicates the Indiction, unless it be a cipher; in that case the Indiction is 15.

The Golden Number is a number which indicates the year of the lunar cycle to which any given year belongs, and the method of finding the Golden Number of any given year since Jesus Christ is as follows: Add 1 to the number of years that have elapsed since Jesus Christ, and divide by 19. The remainder will be the Golden Number sought for; but if there be no remainder, then the Golden Number will be 19.

In this council it was decreed that Meletius should remain without any jurisdiction at Sicopolis, and that those who had been ordained by him should be subject to the Patriarch of Alexandria. Twenty canons were formed for the reform of the ecclesiastical discipline.

It is not certain that it was Saint Sylvester who ordered that the altars should be of stone.

It was in his time that the custom commenced of consecrating the pontiff on a Sunday or feast-day. Novaes thinks that that ceremony had taken place on a ferial day, except in the cases of Paul III, Clement VII, and Leo X. Sylvester is the first who is represented as crowned with the tiara.[1] That which he wore was taken to Avignon, thence back again to Rome, and then placed in the Church of Saints Sylvester and Martin a' i Monti.

In six ordinations, in December, the Holy Father created

sixty-two or sixty-three bishops, forty-two priests, and twenty-six deacons. He governed the Church twenty-one years and eleven months. He died 31st December, 335, and was interred in the cemetery of Priscilla, on the Salarian Way.

There is no longer any controversy about the pretended donation of Constantine. One of the oldest authors who has spoken of it is Eneas, of Paris, who lived A.D. 854. The Abbé Fea treated the question with great ability and good faith. How many useless arguments do not the enemies of the Church still revive upon that subject! Dante has repeated the error in his beautiful verse; but even the greatest of modern poets may, in this, as in many other inspirations, be anything rather than a trustworthy historian.

It was during the pontificate of Saint Sylvester that Helena, mother of Constantine, found, at Jerusalem, the true cross and the holy tomb, since intrusted to the guardianship of the minor brethren of Saint Francis of Assisi.

34

SAINT MARK—A.D. 336

FOR a moment let us here pause. Christ intrusted to his apostles the task of publishing the holy Gospels. The Christian religion was embraced with enthusiasm. Paganism resorted to the most cruel methods to destroy the altars of Christ. The courage of the faithful did not shrink before the ferocity of the torturers. Some emperors moderated the torments, and treated the Christians with gentleness; others invented the most frightful tortures for

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the annihilation of their enemies. At length an emperor (Constantine), victorious by the aid of the Cross, stretched out his hand to the Christians, raised them from their oppressed condition, heaped benefits upon them, allowed them to found a great number of churches, built some himself, and declared himself the friend and protector of the new worship, and publicly honored it. The dedication of a new Rome, called Byzantium, took place on the 11th May, 330. Sylvester continued to reside in the old Rome, the Rome of Romulus, of the great republic, of Cæsar, of Augustus, and of all the emperors to the time of Constantine. The pontiff freely exerted his spiritual authority, the temporal authority remaining entirely in the emperor or his delegates.

Saint Mark was named successor of Saint Sylvester in the year 336. He had previously been made by Constantine one of the judges of Donatus, whence it may be inferred that that priest was already renowned for his spirit of piety and justice. Novaes maintains that, previous to reaching the tiara, Saint Mark bore the title of cardinal, and that that title was then in use. Saint Mark, in one ordination, created seven, some say twenty-seven, bishops; five, or, as some say, twenty-five priests; and five or six deacons. He governed the Church eight or nine months. He died on the 7th of October, 336, and was buried in the cemetery of Balbinus, on the Via Ardeatina. His body was thence removed to the Church of Saint Mark, which he had built. The Holy See was vacant during a few months. Towards the close of his life Saint Mark had the pain to see Constantine, till then so zealous a defender of the Church, seduced by the friends of Arius, restore that heretic to favor as an innocent and calumniated man. So completely was the emperor imposed upon by the hypocrisy and the equivocal explanations of that sophist that he would probably have been restored to the Church; but that mischief

and disgrace were averted by the death of Arius under circumstances partaking of the miraculous. Though Arius was carried off just as he felt sure of triumph, Constantine was not convinced, and, unhappily, Arianism was not humiliated.

35

SAINT JULIUS I—A.D. 337

SAINT JULIUS was created pontiff in 337. At the commencement of this pontificate Constantine died, after having been baptized.

The emperor was then about sixty-five years of age, and till then he had enjoyed such perfect health that he easily performed all the military exercises. Preparing to lead his troops against the Persians, he had named the bishops who were to accompany him, and had a tent prepared, and richly decorated, as a portable church, in which he might pray with them. The feast of Easter having arrived, he passed the evening in prayer with the faithful, as was his custom, for he was the first emperor to celebrate that feast; and to render the celebration the more brilliant, he ordered that during the whole night not only all the churches, but the whole city of Constantinople, should be illuminated; and even appointed for that purpose lighted torches, and tapers, or rather columns of wax.

When day appeared, he gave liberally to the people, in humble imitation of the benefits which our Saviour conferred. Having thus, in the year 337, celebrated as usual the Easter feast, he fell sick, and went to the hot baths of Constantinople, and then to those of Helenopolis, where he spent

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some time in prayer in the church of the martyr Saint Lucian. It was then, feeling that his end approached, that he determined to receive baptism. Having maturely considered the necessity of that sacrament and its marvellous virtues, he threw himself upon the ground in that oratory and confessed his sins; then he received the laying on of hands with the first prayers, and was thus placed in the rank of catechumens. Thence he had himself removed to Achiron, near Nicomedia, and having sent for the bishops, he thus addressed them:

"The time has arrived which I have so much wished for, when I hope to obtain from God the grace of salvation, and that holy sign which gives immortality. I intended to receive baptism in the river Jordan, where our Saviour himself received it, to give us an example; but God, who knows what is best for us, wills that I shall receive that favor here; make, therefore, no difficulty in granting it to me. If I be permitted still to remain some time upon earth, I am resolved to mingle with all the faithful in the assemblies of the Church, and to lead a holy life in obedience to the laws of God." It was a common devotion in those primitive times to be baptized in the Jordan, or at least to bathe in it, as pilgrims still do.

When the emperor had thus spoken, Eusebius of Nicomedia, and the bishops who accompanied him, baptized the emperor, observing all the usual ceremonies. Then they took the purple from him and clothed him in white garments, but of a richness becoming his dignity. His bed also was covered with white. Then, raising his voice, he returned thanks to God for the grace bestowed upon him, and ended with these words: "Now I am truly happy; I can believe myself worthy of eternal life and of sharing the divine light. What misery it would be to be deprived of such blessings!"

His captains, having entered his chamber, lamented his state, and prayed that God would prolong his days; but he said that he, better than any one, knew the great blessings that he was about to receive, and that he did not wish to delay in going to his God. All this occurred on the feast of Pentecost.

Constantine had made his will, by which he confirmed the division of the empire which he had made during his life among his three sons and his two nephews. He also ordered that Saint Athanasius should be recalled from exile, although Eusebius of Nicomedia tried to prevent him from giving that order.

The Emperor Constantine, having thus set all things in order, died at noon on the day of Pentecost, the 20th of May, A.D. 337, having reigned thirty-one years, the longest reign since Augustus. The body, shrouded in gold, was conveyed to Constantinople. Constantius was the only one of his sons who was in time to be present at the burial. He had the body conveyed with great pomp into the Church of the Apostles, being in the procession himself; then he retired with the soldiers, as he was only a catechumen. But the clergy and the people remained to pray and to offer the sacrifice. The body of the emperor was raised on a lofty catafalque during the prayers, and interred in the vestibule of the basilica, near the door.

The memory of the Emperor Constantine is held in esteem in the Church for the great benefits that he bestowed upon her, protecting her with all his power, and in so many ways showing his zeal for the true religion. It must be believed that his baptism effaced all the faults of his life; yet we perceive great faults in it after he had seen the miraculous cross and had declared for the Christian religion. Eusebius himself, though a great admirer of that prince, confessed that

many Romans complained of his great easiness of character. He too often allowed free course to two great vices—the violence of those who oppressed the weak in order to feed their own insatiable greediness, and the hypocrisy of the false Christians who joined the Church only that they might obtain the favor of the emperor. However, we shall not greatly err in believing all the good things said of Constantine by Zosimus, and all the bad things said of him by Eusebius.

The pontificate of Liberius was almost entirely occupied by the consequences of the persecution raised against Saint Athanasius by Arius. That heresiarch died in 336. Athanasius went to Rome to defend himself against the Eusebians, the partisans of the Arian doctrines. Pope Julius received him with honor. He sent legates to the Eusebians to invite them to the council which was to be held at Rome. Their reply not arriving in time, the council was held in 342, and Saint Athanasius was reinstated in the see of Alexandria. The Eusebians complained. Saint Julius replied to them in a letter which Tillemont affirms to be one of the finest monuments of antiquity. He reproached them with abandoning the doctrine of the Council of Nice to embrace condemned heresies. Those subjects of division between the Eastern and the Western Christians made it desirable that a council should be held near the frontier of the two countries, with a view to reuniting the two churches. It was held in 344, at Sardis (now Sophia), the capital of Bulgaria. There were present about three hundred bishops, besides the pontifical legates.

Athanasius there obtained a new triumph: the judgment of the pope was publicly read to the Council of Rome, and loudly praised by the Fathers. Twenty canons were at the same time formed for the discipline of the Church, and

are an appendix to those of Nice. Some time after, Saint Athanasius was definitively restored to the see of Alexandria. Saint Julius renewed the order to the notaries to collect and arrange all wills, donations, and other documents concerning the Holy See. Cluni believes that this is the formal and initial principle of the foundation of a pontifical library.

It is said that Julius I ordered the feast of Christmas to be kept on the 25th of December. Pagi is of that opinion; but in the very ample Collection of the Councils it is shown that the institution of the celebration of that great feast is of later date than the pontificate of Julius.

In three ordinations this pope, so eminent for his piety and for his firm and constant nature, created nine or ten bishops, eighteen or nineteen priests, and four or five deacons.

He died on the 12th of April, A.D. 352, after governing the Church fifteen years, two months, and fifteen days. He was interred in the cemetery of Calepodius, on the Via Aureliana, and afterwards removed to the Church of Saint Mary in Trastevere.

The Holy See was vacant twenty-five days.

36

LIBERIUS—A.D. 352

LIBERIUS, a Roman cardinal-deacon, created by Saint Sylvester, is said to have been of the Savelli family. Liberius was elected, against his own desire, on the 8th of May, 352. It is affirmed that he ordered that, during fast-days, litigation should cease, and that he reprimanded

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those of the faithful who, during Lent, enforced their claims upon their debtors. It is to one of his precepts that the custom is owing of abstaining from marriage during Lent.

The Holy Father was frequently invited to condemn Saint Athanasius, the energetic partisan of the doctrines of Nice; but the pope, no less courageous, showed the true rock of the Church. Bold against all threats, insensible to all promises, he had to be torn from his flock. Carried to Milan, before the Emperor Constantius, he dared to refuse the condemnation of the holy doctor, because he knew his innocence and the malignity against him of the Arians, and also because such a condemnation would have aimed a mortal blow at the Council of Nice, of which Athanasius was the most zealous defender. Constantius threatened the pope with exile. Liberius replied: "We have already given our last farewell to our brethren at Rome; and we attach more value to the ecclesiastical laws than to our continued residence in that city." The emperor instantly ordered that Liberius should be taken to Berea, in Thrace. Before his departure he was visited by an officer of the prince, who offered him a sum sufficient for the journey. Liberius replied: "Tell the emperor to keep the money to pay his soldiers and to gratify the greed of his ministers." He also refused another sum which was offered to him by the empress, and another sent to him by the eunuch Eusebius, one of the principal officers of the imperial court.

When the pontiff was in exile, a council was held at Sirmium, a city of Lower Hungary, of more than three hundred bishops, for the condemnation of Photinus, bishop of that city, who, with his master, Paul of Samosata, maintained that Jesus was not God, but only a man. In this council the Arians drew up a formula of the faith. Some authors say that Liberius, depressed by threats of death, consented to the condemnation of Athanasius, and was reduced to enter

into communion with the Arians. Novaes relates, but with a kind of regret, what Baronius says about that "fall": "No truer history can be found." Natalis Alexander and Tillemont manifest the same feeling. Novaes adds that many modern criticisms go to show that this is false and very false. He quotes the critical dissertation on Pope Liberius written by the Abbé Corgne, who maintains the non-authenticity of the "fall" of Liberius. However, those who believe in the possibility of such fall endeavor to show that the pope did not directly offend the Catholic faith. Sangallo, especially, takes that view. However, if this asserted weakness on the part of Liberius was true (which cannot be admitted), the pope subsequently effaced it by his exemplary conduct, since he has merited the title of saint in several martyrologies. Moreover, it is ascertained that the most distinguished among the Roman matrons demanded from the emperor the recall of Liberius from exile, which Constantius could not refuse.

When Liberius returned to Rome, a council was assembled at Rimini, in 359, at which there were present four hundred bishops, eighty of whom were Arians. In that council, which commenced favorably but terminated disastrously, the bishops, who at first had confirmed the profession of faith of the Council of Nice, and condemned and excommunicated Arsacius and Valens and their Arian accomplices, allowed themselves to be ill-treated by Constantius; and, deceived by the intrigues of the Arian bishops, they subscribed the false formula of the Council of Sirmium, which concealed the culpable intention. These bishops thus consented to the omission of the words substance and consubstantial, as the monks of St. Maur observe.

Liberius, who doubtless was no longer in those circumstances in which the most upright intentions are sometimes

misjudged, because ordinary men are inclined to believe that one must always submit when unfortunate—Liberius, urged by Constantine to ratify that fraudulent consent of the bishops, not only gave a flat refusal, but actually excommunicated the signing bishops, which at that time could not but make a great impression. Driven forth again from Rome, he concealed himself in the hallowed cemeteries, and remained there till the close of his life.

This pontiff, and John, a Roman patrician, it is said, had a vision, afterwards confirmed by a miraculous fall of snow on the Esquiline Mount, on the 5th of August, which made known the site and the form of the church which the Mother of God desired to be built in her honor. Liberius traced the foundations upon which John built that church, which was consecrated in 353 and called the Liberian. It is also known as Saint Mary Major, to show that among all the churches dedicated to Our Lady it holds the first rank. It is also named Mary al Præsepio, on account of the relic of the manger in which lay the infant Jesus, which is preserved in that same church.

In two ordinations Liberius created nineteen bishops, eighteen priests, and five deacons. He governed the Church fourteen years, four months, and two days, and died on the 9th of December, A.D. 366, and was interred in the cemetery of Priscilla, on the Salarian Way. The Holy See was vacant ten days.

Though we have quite correctly given the date of 366 in the previous paragraph, it will be noticed that in the next heading we go back to the year 359, the date of the accession of Felix, who probably had some intermediate authority during the troubles of Liberius.

37

SAINT FELIX II—A.D. 359

THE pontifical authority during the exile of Liberius, which lasted for two years, was exercised by Saint Felix, the second pope of that name. Authors differ as to the exact circumstances under which Felix thus acted. Did he act as the absent pope's vicar? Did he usurp authority? Or was he, with the absent pope's consent, actually, though privately and only temporarily, elected pope, with the understanding that on the return of Liberius, should that ever take place, Felix would retire? Be that as it may, it is certain that when Liberius did return, Felix laid down his authority, and went to practise the Christian virtues in retirement.

In a single ordination he created nineteen bishops, twenty-seven priests, and five deacons. While he held the supreme authority in the Church he had the courage to condemn Constantius as an Arian; and on the return of Liberius, the emperor in revenge condemned Felix II to exile in the little town of Cori, on the Aurelian Way, seventeen miles from Rome. There he suffered martyrdom with great courage. It may not be superfluous to add that even after the triumph of the Church great cruelties were inflicted upon the Christians. As the chief of the state was himself a Christian, there was no longer even the wretched excuse of a mistaken religious zeal; but heretics pursued those whom they deemed enemies as fiercely as any pagans could.

The body of Felix, being brought to Rome, was interred at the baths of Trajan, and subsequently placed by Saint

FELIX II ▲ PP ▲ ROMANVS ▲

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Damasus in the basilica which Felix himself had caused to be constructed on the Aurelian Way, two miles from Rome. From this the body was removed into the Church of Saints Cosmo and Damian. In the reign of Pope Gregory XIII there arose a question between the Cardinals Baronius and Santorio as to whether the name of Felix should be retained in the Roman Martyrology as pontiff and as martyr. Santorio maintained that it was clearly right, and on the 22d of July, 1582, the evening of the feast of Saint Felix, that saint's body was found in the above-mentioned Church of Saint Cosmo and Saint Damian, and the inscription described him as having been pontiff and martyr. Many modern critics erase him from the list of pontiffs, on the ground that that inscription is not authentic.

Some writers maintain that the body is preserved at Padua, in the Church of the Cordeliers, and that the coffin bears an inscription with the title of saint, placed on it in 1503.

Even in our own day there are different opinions as to the legitimacy of the papacy of Felix II. Various authors consider him a legitimate pope, and Bellarmine even wrote an apologetical dissertation in support of that view. On the other hand, there are not wanting some who deny that he was either saint, or pope, or martyr, and consider that he was an antipope, and even erroneous in his doctrines; of this opinion are Natalis Alexander, Sangallo, Fleury, and Christianus Lupus. The celebrated Monsignor Borgia, afterwards cardinal, said upon this subject: "The legitimacy of Felix is demonstrated to those who believe in the fall of Liberius."

Shortly after the pontificate of Damasus I, the successor of Liberius and Felix II, we must place the reign of the Emperor Julian, surnamed the Apostate, son of Julius Constan-

tius, brother of the great Constantine. He was near perishing with his brother Gallus in a terrible massacre of his family by the sons of Constantine, and was only saved by the care of Mark, Bishop of Aristus, who concealed him in the sanctuary of his church, a circumstance which subsequently added to the horror of his apostasy. Eusebius of Nicomedia, who was charged with the education of Julian and Gallus, gave them a tutor named Mardonius, who endeavored to inspire them with gravity, modesty, and contempt for sensual pleasures.

These young princes entered into the order of the clergy, and performed the duty of readers, but with very different sentiments upon religion. Gallus had much piety, while Julian had a secret leaning to the worship of false gods, and his inclinations broke forth when, at the age of twenty-four, he was sent to Athens, where he was addicted to astrology, magic, and all the vain illusions of paganism. It is chiefly to that sacrilegious curiosity about the future that we must attribute the apostasy of that young prince, who gave no reason for suspicion till after the death of Constantius. Julian, being named Cæsar by Constantius, distinguished himself in Gaul, and gained a victory over seven German kings near Strasburg. Subsequently his soldiers declared him emperor. He was then at Paris, where he had built a palace, of which the remains are still visible. Subsequently Julian was recognized as emperor in the East, as he already had been in the West. The pagan philosophers by whom he was surrounded persuaded him to annihilate Christianity and to revive idolatry. At first he employed only mild means, but he afterwards ordered cruelty and bloodshed. Iondot says of this emperor that "his character presents one of the most embarrassing problems of history. He was humane and sanguinary, disinterested and prodigal, harsh to himself, and too indulgent to the sophists, his favorites; he combined

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the contraries, and was at the same time an Alexander and a Diogenes." The Cardinal Gerdil, in his Considerations upon Julian, has well described him. The edict of that emperor against the Christians is a tissue of false reasonings, of which Voltaire has reproduced the principal traits in his Essay on Morals, with the same logic and the same honesty. With the death of this emperor, the family of Constantine became extinct. In that family Christianity found alike its most generous friend and its most cruel enemy. One sentence, borrowed from Lebeau's Histoire de l'Empire, will complete one's knowledge of Julian: "He is the model of those persecuting princes who try to avoid the reproach of persecution by an appearance of gentleness and equity."

Julian died on the 26th June, 363, at the age of about thirty-two years.

38

SAINT DAMASUS—A.D. 366

SAINT DAMASUS was born at Guimaraens, in Portugal. Sent to Rome at an early age, he at first was writer and reader, then deacon, and at length cardinal-priest. Damasus has been called a Spaniard, because Portugal was then a part of Spain. It has been affirmed that, during the exile of Liberius, Damasus was his vicar. While still young, he wrote the acts of the holy martyrs, Peter and Marcellinus, which he had learned from the lips of their executioner, Dorotheus. Subsequently he won the friendship of Athanasius, when the latter came to Rome, under the pontificate of Julius, and perhaps he was ordained deacon by that pontiff. Certainly he was deacon when Liberius was

sent into exile. The schismatical author of the prefaces to the Memorial of Faustinus and Marcellinus, after Father Zaccaria, adds that Damasus did not follow Liberius into exile, but only feigned to do so, and then hastened back to Rome and usurped the pontifical authority. But the author of those prefaces, besides being a schismatic, showed himself the partisan of an antipope, named Ursicinus, who then tormented the Church. And therefore we need give no credence to what this opponent says against Damasus.

This cardinal-priest was elected pope at the age of sixty-two, on the 15th of September, 366. He began by using all the means in his power to put an end to the schism of Ursicinus. In 369 he assembled at Rome a synod of ninety-three bishops, confirmed the faith of Nice, rebuked the Council of Rimini, and condemned the Bishop Auxentius, the disseminator of heresy in the diocese of Milan and in the neighboring churches. Saint Basil having sent letters to Rome by Dorotheus, deacon of Antioch, the Holy Father, to show himself favorable to the entreaties of the pious bishop, sent to the East Sabinus, deacon of the Milanese church. The latter returned to Rome with letters from Basil, which were not satisfactory to the pontiff. He thought fit to send them back to Basil by Evagrius. Basil then sent again to Rome Dorotheus, recently consecrated priest.

On that occasion the Holy Father, in 374, assembled another council, of whose acts only a single fragment remains.

Several letters from the pontiff to Paulinus of Antioch then caused some rumors in the East. Those letters contained a tacit but clear protestation by which the Holy Father recognized the said Paulinus as Bishop of Antioch, to the prejudice of Meletius. Basil, the friend of the latter, sent Dorotheus for the third time to Rome, with the view, in concert with other bishops, to procure a retrac-

tion of that decision. At that time Damasus assembled a synod, in which he declared that he maintained his decree in favor of Paulinus, but without cutting off Meletius from the communion of the Church. In 377 Saint Jerome consulted Damasus on these questions: 1. May we say that in God there are three hypostases? 2. With which of the two parties, the Meletinian or the Paulinian, were the faithful to communicate? The pope replied that Paulinus was to be communicated with, and that in God three persons and one God were to be recognized.

In the following year, Gracchus, prefect of Rome, to whom is applicable Justinian's law that no one shall be a judge in his own cause, obtained baptism on condition that the authorities should destroy the infamous den of Mythra. In 379 peace was concluded between Paulinus and Meletius. The former held a council, the acts of which he sent to Damasus. In 380 the pope held a synod, in which he approved and confirmed the transaction of the two bishops of Antioch, and received Meletius into perfect communion, establishing a confession of faith. The same year the Holy Father declared null the ordination, by some Egyptians, of the ambitious Maximus Cinicus, who dared to pretend to be Bishop of Constantinople, to the prejudice of Saint Gregory Nazianzus, and he constituted, as his vicar in the provinces of eastern Illyria, Acolius, Bishop of Thessalonica.

Priscillian, condemned by the Council of Saragossa, then visited Rome for the purpose of justifying himself to Damasus, but the pope would not even admit him to his presence.

At the solicitation of the Emperor Theodosius, Damasus, in 381, assembled at Constantinople the second general council. It was attended by a hundred and fifty or a hundred and eighty bishops, who gave honorable reception to the Tome of the Western Church, that is to say, the confession of Dama-

sus to Paulinus, or the confession of faith established in the Roman council of the preceding year. The bishops in this council confirmed the Nicene Creed against Macedonius, Ætius, and Eunomius, Arians who, among other errors, denied the divinity of the Holy Ghost. The bishops added to the Nicene Creed the words, "I believe in the Holy Ghost, Lord," etc., to which were added the words "filioque" in Spain, by the Council of Toledo, of 589. It was received by the churches of France and Germany in the eighth century, and by the Roman Church in the ninth.

Maximus Cinicus, usurper of the see of Constantinople, was deposed, and Saint Gregory Nazianzus was restored to his episcopal jurisdiction. But he, from his love of peace, renounced it, and in his place was appointed Nectairus, of the senatorial order, who was only a catechumen. In this council three or four canons were formed, in one of which primacy was given to the Bishop of Constantinople after that of the Roman pontiff. This was disapproved of by Damasus, who was too acute and far-sighted not to perceive the danger which might arise from that probably too hasty declaration. About the same time, when, on every side, measures were being taken to secure the peace of the Church and to destroy heresies, some senators, partisans of the old system of the Gentiles of Rome, attempted to restore paganism by causing the altar of Victory to be re-erected in the senate. In pursuance of that design, they were about to send Simmachus to the Emperor Gratian to obtain his consent. But Saint Ambrose, formally empowered by Damasus, exerted himself so effectively at court that the embassy was not suffered to depart. That same year the Holy Father convoked a numerous council, all the acts of which are lost.

In 383 Damasus wrote a letter to the Eastern bishops against the partisans of Apollinaris, and in 384 another letter

to the Emperor Valentinian, in favor of Simmachus, who had been accused of showing his hatred of the Christians, under pretext of obeying the orders of the emperor. Damasus instituted the penalty of retaliation, by which the calumniator was to be subjected to the punishment which the accused would have incurred had he been unable to prove himself innocent. To him also is attributed the custom of chanting the Psalms day and night, but that custom prevailed in the primitive Church in the time of Pope Pontianus. It is possible that it was even earlier. Saint Ambrose introduced into the West the singing of the Psalms by two choirs alternately; it may have been that Damasus, by a decree, confirmed that new custom. On this point Dom Constant refutes those who say that the alternate singing was either invented or confirmed by Pope Damasus. It is not exact to say that Damasus, following the example of the Church of Jerusalem, ordered the Alleluia to be sung at Rome. By the advice of Saint Jerome, he ordered that, as the Alleluia was sung at Easter-time, it should frequently be sung at other times, that is to say, on Sundays. Those who write that the same pontiff ordered that at the end of the Psalms the Gloria Patri should be used, are mistaken, for they base their assertion upon a letter of Saint Jerome, which is now known to be apocryphal. Novaes thinks that the Gloria Patri was in use in the primitive Church. The Council of Nice added to it the words, "Sicut erat in principio," in opposition to the Arians, who said that the Son of God was created in time. In general, the custom of saying it at the end of the Psalms was not usually commanded by the Church as early as is supposed; perhaps it was not ordered previous to the celebration of the Council of Vaison, in the acts of which we, for the first time, meet with a decree that relates to it.

Damasus summoned to Rome Saint Jerome, who served

him as secretary, with the duty of replying to the letters which the Holy Father received from the councils and from the churches. By order of the same pontiff, Saint Jerome corrected and translated into Latin the version of the Septuagint, and he did the same for the Hebrew edition, done into Latin. He also most scrupulously corrected the Latin text of the New Testament, carefully comparing it with the Greek text.

In five ordinations Saint Damasus created sixty-two bishops, thirty-one priests, and eleven deacons. He governed the Church eighteen years and about two months, and died at the age of eighty, in December, 384.

He was a man of brilliant virtue, learned in the Holy Scriptures, illustrious by his writings, and celebrated for the good and constant organization of the acts of his pontificate. This pontiff had also some disposition towards the cultivation of poetry, but excelled less in that kind of study than in all the others to which he devoted himself. Saint Jerome bestows this eulogy upon the continence of Damasus: "He was the virgin doctor of a virgin Church." Tolerant as to offences offered to himself, Damasus would not endure offences against the Church.

The genuine works of Saint Damasus were printed at Paris in 1672. That edition is preceded by the life of the pontiff, which is also to be found in the Bibliothèque des Pères, and in the Ep. Rom. Pont. of Dom Constant. An earlier edition was published in 1639, by Frederick Ubaldini, and there was another Roman edition in 1638. There is also a folio edition by the Canon Antoine Marie Merenda, which was published in 1754.

A host of other authors have spoken of the works of Saint Damasus. The Council of Chalcedon called him "the ornament and the glory of Rome." His intimate union with Saint

Jerome is one of the finest acts of this pontiff. To select for his interpreter a writer of such splendid talent and such high renown was to show an admirable modesty. The moral strength of the pontificate was doubled by such a circumstance. So great a head of the Church, learned himself, and endowed with the most eminent literary qualities, still further summoned to his aid the eloquence, the force, the fervor, the calm style, the patience, the erudition that was almost universal, and, finally, the advice of the most eminent doctor of the Latin Church.

Damasus added to his own intrinsic greatness by his confidence in Saint Jerome. Damasus was buried in the basilica that he had raised on the Via Ardeatina. His body was removed into the church that he had himself founded, called Saint Laurence in Damaso.

The Holy See was vacant thirty-one days. It is said that Saint Damasus introduced the use of organs.

We must here say a few words more about the Antipope Ursicinus. At the election of Damasus he did not fear to accept the part of an intrusive pope. Although that election shone with the intervention of the divine judgment, says Saint Ambrose, some priests, seven in number, and three deacons, having placed themselves at the head of the faction opposed to Felix, created Ursicinus pontiff, in the Basilica of Sicinus, situated near the Esquiline, and he was ordained by the Bishop of Tivoli; and then arose a sedition between the two factions, each of which desired the man of its choice to prevail. Juventius, then prefect of Rome, drove Ursicinus and his partisans from the city, but they speedily returned. Again expelled by Pretextatus, successor to Juventius, the Emperor Valentinian confirmed the order of exile, and declared Ursicinus a disturber of the Church, and all the partisans of the intruder schismatics. They attempted a new

sedition, still maintaining that in Ursicinus they recognized their legitimate head; but the emperor by a new order sent the partisans to a distance of twenty miles from the metropolis, and banished the false pontiff into Gaul.

On the death of Valentinian, Ursicinus endeavored to return to Rome, and assembled his partisans, with a view to seizing the pontifical authority. He continued his intrigues and his seditious conduct during the whole reign of Damasus, but was unable to expel the noble friend of Saint Jerome. At the moment of the election of Siricius, successor of Damasus, Ursicinus endeavored to oppose it, but he was again repulsed from Rome, to which it seemed he could never return.

Under this reign died Saint Macrina, sister of Saint Basil and of Saint Gregory of Nyssus. Saint Basil, surnamed the Great, was Bishop of Cæsarea. The Emperor Valens sent a prefect to Basil to engage him to become an Arian, but he refused with considerable force. The prefect observed that people never spoke to him in that manner, to which Basil cuttingly replied: "Possibly that is because you are never in the habit of speaking to a bishop." The Hexameron of Saint Basil (a work upon the six days of the creation) is looked upon as a masterpiece.

The Basilian religious orders, male and female, take their name from this holy doctor.

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SAINT SIRICIUS—A.D. 384

SIRICIUS, a Roman, son of Tiburtius, priest-cardinal of Saint Pudenziana in Pastore, or, as some say, cardinal-deacon, created by Damasus, was elected pontiff in 384. It is affirmed that he is the author of the Communicantes in the Mass. By a decretal written to Himerius, Bishop of Tarragona, he permits monks to receive the sacerdotal order, which previously was prohibited. He forbade the ordaining of bigamists and those who had married widows.

Saint Siricius ordained that, except in cases of urgent necessity, baptism should be administered only at Easter and Pentecost.

He condemned the Manichæans, those obstinate sectaries of Manes, a Persian slave, who propagated his errors in 273. They maintained that the body of Christ was altogether actual; that there are two supreme principles, the Good and the Evil, and that from this latter proceeded the old law. They forbade obedience to princes, as being dangerous. According to Manes, all the prophets were damned souls. The absurd dogma of the Metempsychosis, the prohibition to kill any animal whatever, or to use any kind of animal food, were some of the chief points of the heresy of Manes. He dogmatized publicly, and he sent disciples to preach his doctrines at first in the nearest provinces of Persia, and afterwards in India and Egypt. In imitation of the number of our Saviour's apostles, this man employed twelve emissaries, three of whom are named Thomas, Hermas, and Buldas. ("This name," Buldas, says the celebrated M. de Saint-Martin, "may be

merely indicative of the dogmas that these heretics borrowed from the Indian legislator, Buddh or Buddha, whose doctrine at that time predominated in India and was widely spread in the regions which separate that country from China, where it is certain that Manes travelled.")

Saint Siricius also condemned the Priscillianists, followers of Priscillian, Bishop of Avila. That heresiarch adopted some of the errors of the Manichæans, and added one of his own—that men are subject to the influence of evil stars. Juvenian, a Milanese monk, was also condemned. He denied the virginity of the Mother of God.

Some authors doubt the piety of Saint Siricius, because he did not promptly repel the mischievous errors of Rufinus, a monk of Aquileia, which errors were long kept concealed. They were at length made public by Saint Marcella, a Roman lady, and Pammachius, a Roman senator. The pontiff is defended upon this point by Florentini and Noris. Benedict XIV also excuses the pontiff, especially in a letter to John V, King of Portugal. He, moreover, ordered that the name of Saint Siricius should be placed in the Roman Martyrology. Baronius had previously accused him of having been cold in his relations with Saint Jerome, and of not continuing to him the confidence that Damasus had shown; but these circumstances did not influence the decision of Benedict XIV, which now has the force of a law. What must have especially struck that learned and sagacious Catholic legislator of the eighteenth century is that the works of Saint Siricius indicate great courage. In those letters the pontifical dignity shines forth in all its lustre. We recognize the spirit of the prince of the Church, when he commands that his decrees shall be published in all the provinces, and that the primates of the Church see to their execution, on pain of their immediate deposition. The pontiff expressly declares that who-

ever shall refuse to obey his injunctions will be cut off from the communion of the faithful, and liable to the pains of hell.

Saint Siricius, in five ordinations, in December, created thirty-two bishops, twenty-seven (some say thirty-one) priests, and sixteen or nineteen deacons. He was the first pontiff who called himself pope. Novaes discusses that question in his introduction to his Lives of the Sovereign Pontiffs of Rome. The following is his opinion upon this important point:

"When the new pontiff has accepted the election, he begins to be called Pope. I will not give here the catalogue of the various interpretations that authors assign to that name.

"This name is derived from the title of Pater Patriæ; others derive it from Pater Patrum or Pater Pastorum. Some, again, say that the word is derived from the initial letters of the following words: thus, Petri, Apostoli, Potestatem, Accipiens"—that is, Papa, or the Italian for pope.

All those interpretations befit a name so mysterious.

"At first," continues Novaes, "this name was applied in common to all priests, whence came the custom of giving the name of father to every regular priest. Then the name was given only to bishops." Papebrock says that Saint Siricius was the first who called himself Papa, and that he so styles himself in many letters which he wrote to various provinces. Saint Leo the Great, elected in 440, follows that example; in his Epist. 17 he entitles himself "Leo, Papa Universis per Sicilium constitutis, salutem." At the end of the ninth century this name was no longer given to any one but the sovereign pontiffs of Rome. About the end of the tenth century, Arulphus II, Archbishop of Milan, having taken the title of "Pope of the City of Milan," Gregory V, in 988, complained of it, and the Council of Pavia decreed that Arulphus must desist from that pretension of being pope.

"The schismatics, however, usurped the name of pope. Gregory VII, in the Council of Rome of 1076, strictly ordered that the title of pope should be unique in the Catholic world, and that no one should be allowed either to take that name for himself or apply it to any one but the sovereign pontiff."

"Carni has published a dissertation on the question whether that decree of Saint Gregory VII is genuine. It is written in Italian, and the title is in Latin."

With the reign of Siricius are also connected the sedition of Antioch, the massacre of Thessalonica, the letter of Saint Ambrose to Theodosius, and the penitence of that emperor, who for eight months refrained from entering the Church. During that time Siricius added his zeal to that of the great Saint Ambrose in endeavoring to restore peace to the empire. Siricius governed the Church during fourteen years. He died in 398, at the age of seventy-four years, and was interred in the cemetery of Priscilla, on the Via Salaria. His body was removed by Pascal I into the Church of Saint Praxedes. The Holy See was vacant nineteen days.

I must add that, under Saint Siricius, also appeared what Fleury calls the beginnings of Saint Augustine. He had been made a catechumen by the sign of the cross and by salt. At first he was addicted to the pleasures of the world, and fell into the hands of the Manichæans, who, leading him astray by their pompous discourses, gave him a taste for their reveries, and an aversion for the Old Testament. Saint Monica, mother of Saint Augustine, begged a bishop to bring her son back into the right way. The bishop replied that it was necessary to wait, and, as the mother replied to those words with a flood of tears, he added, it is impossible that the child of those tears should perish.

Under the reign of Saint Siricius, died Saint Gregory of Nyssus, brother of Saint Basil and Saint Macrina. Gregory

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was Bishop of Nyssus, a city of Dardania; he is surnamed the Father of fathers. His principal works are Funeral Orations, Sermons, Panegyrics of the Saints, Commentaries on Scripture, and Dogmatic Treatises. He may be compared to the most celebrated orators of antiquity for purity, ease, strength, fecundity, and magnificence of style.

We must not forget the great Saint Athanasius, who died about this time (eleven years before the reign of Saint Siricius), after being Bishop of Alexandria during forty-six years. During more than fifty years he was persecuted by the Arians, whom he opposed with an invincible courage. Erasmus was a great admirer of the style of Saint Athanasius; a style which is by turns noble, simple, elegant, clear, and pathetic.

40

SAINT ANASTASIUS I—A.D. 398

ANASTASIUS I, a Roman, and son of Maximus, was created pontiff at the close of 398. He forbade the ordination of any deformed person. Pilgrims could no longer be ordained without a letter from their own bishop: whence the actual origin of letters dimissory. He ordered that the priests should stand up, keeping their heads bowed, while the deacons read the gospel during Mass, in order to show, says Bona, in his liturgic letters, that they were servants ready to fulfil the commands of the gospel. This decree was called forth by a dissension which occurred at Rome between the priests and the deacons. The latter (see Baronius), administering the property of the Church, treated the priests with contempt, who, on account of this

treatment, disdained to rise before the deacons, even when the latter were reading the gospel before the faithful; for, according to old custom, when the priests were seated the deacons were to remain standing. The Holy Father, in order to put an end to that scandal, published the decree of which we have spoken, and which was registered in the pontifical book.

Saint Jerome calls Saint Anastasius "a man of very rich poverty and apostolic zeal."

It was especially in defending Saint Chrysostom, whom they attempted to expel from Constantinople, that Anastasius evidenced a great devotion.

In two ordinations Anastasius created ten or twelve bishops, eight or nine priests, and five deacons. "He governed the Church," says Innocent I, "with purity of life, abundance of doctrine, and perfect strictness of ecclesiastical authority." He reigned three years and ten days, and died in 401.

Saint Jerome further says that Rome did not long retain such a pontiff, because it was not intended that the chief city of the world should be attacked under the rule of such a bishop. In fact, very shortly after the good pope's death, in 410, Rome was for the first time sacked by the Goths. Their king, Alaric, had assaulted it three times before he could take it.

Saint Anastasius was interred in the cemetery of the Orso Pileato, on the Esquiline, and afterwards removed by Sergius I into the Church of Saints Sylvester and Martin a' i Monti. The Holy See remained vacant twenty days.

INNOCENTIVS · I · P · ALBANVS

41

SAINT INNOCENT I—A.D. 401

INNOCENT I, of Alba, in Montferrato, was the son of Innocent, and a cardinal-deacon created by Saint Damasus. He was elected pontiff at the close of 401. In 409 he went to Ravenna to converse with the Emperor Honorius and obtain from him the confirmation of the capitulation concluded between King Alaric and the senate of the city of Rome, besieged by Alaric, and sacked by him in the following year.

[The Abbé Francis Giusta, in his Journeys of the Popes, describes the principal journeys undertaken by the popes for the benefit of the Church. The first journey is that of Innocent I, to have an interview in 409 with the Emperor Honorius, then residing at Ravenna. Then come the journeys of Saint Leo to Attila, in Mantua, in 452; that of Hormisdas to Ravenna, to Theodoric, King of the Goths; that of Saint John I to Constantinople, to the Emperor Justinian, in 525; that of Agapetus to Constantinople, to the Emperor Justinian, in 536. In 652 Martin I was carried off from Rome, by order of the Emperor Constantius.

In the eighth century Constantine went to Constantinople, to the Emperor Justinian II, in 710. Other journeys followed. Saint Zachary went to Turin, to Ravenna, to Pavia, and to Perugia, in 742, 743, and 750. Saint Stephen III went to France, to King Pepin, in 754. Saint Stephen V went to Rheims, to the Emperor Louis I, in 816. Gregory IV went

to France in 832. John VIII went to Paris, to the Emperor Charles the Bald, in 877.

In the tenth century no pope left Rome. Saint Leo IX went to France in 1049, and to Germany in 1053. Victor II went to Germany, to the Emperor Henry, in 1057. Saint Gregory VII went to the castle of Canossa in 1077. A century later, in 1177, Alexander III went to Venice to treat for peace with the Emperor Frederic.

In the twelfth century there was no papal removal from Rome. In the thirteenth—in 1223—Honorius III went to the congress with the Emperor Frederic II. Gregory X went to Lyons in 1274.

Clement V transferred the residence of the Holy See to France in 1306. Urban V went to Avignon, in Italy, in 1363. Gregory XI re-established the residence of the Holy See at Rome in 1376. Pius II went to Mantua in 1459. Julius II, in 1511, besieged La Mirandola. Leo X went to Bologna to confer with King Francis I in 1515. Paul III went to Savona in 1538, to Lucca in 1541, and to Busseto in 1543. Clement VIII went to Ferrara in 1598.

In the seventeenth century there was no papal journey.

In the eighteenth century, in 1782, Pius VI went to Vienna. Pius VII went to Paris in 1804; in 1809 he was detained at Savona; in 1815 he went to Geneva. And, finally, Gregory XVI visited Ancona in 1841, and Pius IX went to Gaeta in 1848.]

Returning to Rome after a fruitless journey, Innocent applied himself to consoling and encouraging the Romans, restoring the churches, and ornamenting them anew with precious jewels of gold and silver. He at the same time busied himself in publishing constitutions for the discipline of the Church, in destroying so far as he could in their beginning

the heresies of Pelagius, an English monk, and his disciple Celestius, whose nativity is unknown, and in condemning the reviving heresies of the Donatists.

Saint Jerome calls Innocent the successor and the son of Anastasius, because the former, like the latter, had given proofs of his love of justice by protecting the cause of Saint John Chrysostom, unworthily deposed from the see of Constantinople, and driven from his church by the faction of Theophilus. (It must not be forgotten that Saint John Chrysostom appealed from the sentence of the Conciliabule du Chêne, that the pontiff reversed the iniquitous condemnation, and that his sentence was respected by the whole Church. The Conciliabule du Chêne was so called because held in the church of a quarter of the town of Chalcedon to which a great oak had given its name.) He who had condemned the two councils irregularly held against a bishop, whom no prudent man could deem guilty, could not but be inflexible against the Novatians, who, for more than a century, had kept up their schism.

Innocent, of his own sense of duty, determined to anathematize both Pelagius and Celestius, who continued to torment men's consciences by their audacious doctrines on original sin, free will, and divine grace.

Saint Innocent ordered that all important causes, after the sentence of the bishop, should be remitted to the Holy See, "according to the religious custom," as he himself said. With the legacy of the matron Vestina, he built and erected into a cardinalate parish the Church of Saints Vitalius, Gervasius, and Protasius.

In four ordinations, in the month of December, this pope created fifty-four bishops, thirty priests, and fifteen deacons. He governed the Church fifteen years, two months, and ten days.

He was endowed with very distinguished intellect and singular prudence. He laid it down that a ruler should never dismiss the ministers of his predecessor, "for," said he, "newcomers injure business before they learn how to do it."

He died on the 28th of July, in the year 417, and was buried in the cemetery at the Orso Pileato, and thence his body was removed to the Church of Saint Sylvester and Saint Martin a' i Monti.

The Holy See remained vacant twenty-one days.

It was under the reign of Innocent I that Eutropius suffered martyrdom at Constantinople. The prefect, a pagan, and the enemy of the Christians, inflicted the most cruel tortures on the friends of Saint Chrysostom. Eutropius, reader and chanter, was put to the question. Fire was applied to him; he was beaten with straps of raw hides, and with sticks; his sides, his cheeks, and his forehead were torn with iron hooks, and, finally, lighted torches were plunged into the gaping wounds where the flesh had been torn completely away from the bone, and he expired.

The priest, Tigrius, was also stripped, scourged upon the back, and tied hand and foot, and stretched so violently that the joints were dislocated.

In France the barbarians furiously tortured the bishops; at Rheims, Saint Nicasia, with the virgin Eutropia, her sister; at Arras, Saint Diogene; at Auxerre, Saint Paterna; at Langres, Saint Didier. Everywhere the same deplorable horrors followed the triumph of the barbarians. It seemed as though Constantine had everywhere propagated Catholicism only that the victims might be the more plainly pointed out for destruction; and among those barbarians who thus tortured and destroyed Christians, there were some who pretended to believe in Christ.

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42

SAINT ZOSIMUS—A.D. 417

SAINT ZOSIMUS, made a priest by Saint Innocent I, was, according to some, a Greek, born at Cæsarea, in Cappadocia; according to others, he was born at Bieti, in Calabria. He was elected pontiff on the 19th of August, A.D. 417. He was the first who to the title of bishop or pope added the words of Rome. He forbade that impure men or slaves should be received into the clergy; and he forbade the clergy to frequent taverns. He renewed the condemnation of Pelagius and Celestius, and he obtained from the Emperor Honorius, then residing at Ravenna, that the Celestians and the Pelagians should be banished from Rome and everywhere known as heretics. African bishops assembled at Carthage having condemned the Pelagians as heretics, the pope confirmed the sentence; and from that instant he neglected no precaution to hasten everywhere the destruction of the schism which concealed itself under false pretences of piety and of submission.

To settle some church business, Saint Zosimus sent Saint Augustine to Cæsarea, a city of Mauritania. The holy doctor speaks of that journey in his letters numbered 190 and 209.

It is stated in the martyrology that this pope ordered that deacons should wear the stole, hanging from the left shoulder to the right side. He granted to the parish churches the faculty of blessing the paschal candles, which previously had been permitted only to the great basilicas. Some authors attribute to him the invention of the paschal candle, whence the Agnus Dei originated; but the opinion is not shared by

other historians. The truth is that the custom of blessing and distributing the Agnus Dei dates from the infant Church, and that that ceremony was performed on Holy Saturday.

Zosimus gave a decision relating to the difference which existed between the churches of Arles and Vienne, as to which should be the metropolitan of the Viennoise and Narbonnaise provinces.

He had some disputes with the bishops of Africa on the subject of Apiarius, an African priest, deposed from the priesthood by Bishop Urbain. There arose a difference of opinion between the Roman and the African Church, which continued five years and was terminated by Pope Saint Boniface I. Apiarius, when he appealed on the subject to Zosimus, availed himself of an established right. The African Fathers recognized the right of the Roman pontiffs to receive and decide upon all appeals made to the Holy See from all parts of the Catholic world. The Africans, in the case of Apiarius, did not directly contest the right of appeal to the Holy See; but they demanded the execution of the established rules to prevent the abuses committed by the clerics and simple priests in making such appeals with too great levity and in cases already well decided. It was in vain that superficial writers or enemies of the Holy See quoted those regulations as against the right of appeal in itself. A power so old in the Church as to its essence, although the exercise thereof had not always been as active or extensive, and although those in whose hands it existed had not always made the same use of this power, it could by no right-minded reasoner be termed a usurped power, when the circumstances, the wants of the Church and its discipline, required that the exercise of the same power should become more frequent and more habitual.

Saint Zosimus, in an ordination in December, created

S·BONIFACIVS·I·ROMANVS·

eight bishops, ten priests, and three deacons. He governed the Church one year, nine months, and nine days. He died on the 26th of December, 418, and was interred in the Basilica of Saint Laurence, on the Via Tiburtina. The Holy See remained vacant one day.

It was in 418 that Saint Augustine wrote to a layman named Mercator, who had consulted him upon the errors of the Pelagians: "For myself, I confess it to you, I love rather to learn than to teach, for the sweetness of truth invites us to learn, and charity must constrain us to teach. But we should teach only when charity constrains us to do so."

43

SAINT BONIFACE I—A.D. 418

SAINT BONIFACE, a Roman, the son of Zucundus, was made cardinal-priest by Saint Damasus. When about to be proclaimed pontiff, he had not voluntarily accepted that dignity, but he had at length given his consent, when some deacons and a very few priests, opposing themselves to the wishes of the great majority of the electors, named Eulalius, who had been made cardinal-archdeacon by Innocent I. Symmachus, prefect of Rome, patronized Eulalius, and prejudiced the Emperor Honorius in favor of that antipope. The emperor, being warned that Symmachus had written falsely to him upon the subject, thought fit to call upon both Boniface and Eulalius to attend before him at Ravenna. Eulalius, in contempt of the emperor's orders, left Rome for a short time and

then secretly returned. That, of course, put an end to all dispute upon the subject of the pontificate, as Boniface was solemnly recognized.

Unhappily it resulted from that dispute that, as Honorius in that instance, so the kings of Italy and others subsequently interfered in the papal elections. Of Eulalius we may sum up all that it is necessary to say about him by merely adding that this intruder retired to Porto d'Anzo and was subsequently Bishop of Nepi.

Boniface, being firmly seated in the Holy See, ordered that no cleric should be ordained priest earlier than thirty years of age, as Saint Fabian had desired, and Boniface also followed Zosimus in excluding from that honor all impure men and slaves. He introduced the custom of singing on Holy Thursdays the Gloria in Excelsis.

This pope suppressed the vigils of the saints, which consisted in meeting at their tombs and passing the nights preceding their feasts in fervent prayer. Although those nights began, as it was fitting, in a holy manner, it must be confessed that they did degenerate into mere meetings for amusement. The pope, therefore, limited such meetings to the feast-days, but he did not suppress either the name of vigils or the fasting which was prescribed.

Boniface made a decree which forbade all canvassing in the pontifical elections; the true pope was to be he who should be elected by the divine judgment and the consent of all.

By apostolical and royal edicts he pursued the enemies of grace; he received the four books dedicated to him by Saint Augustine, which the latter had sent by Alipius. Those books refuted the letters of the Pelagians.

This same pope firmly maintained the rights of the Holy See over Illyria, which the Patriarch of Constantinople

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aimed at separating from the Roman jurisdiction. It was under this pope that Saint Jerome died, that brilliant light that so long and so brilliantly illuminated all Christendom.

In one ordination, in the month of December, Saint Boniface created thirty-six bishops, thirteen priests, and three deacons; he governed the Church three years, eight months, and seven days. He died A.D. 422, and was buried in the cemetery of Saint Felicitas, on the Appian Way, and near the cemetery of Calixtus.

The Holy See was vacant eight days.

44

SAINT CELESTINE I—A.D. 422

CELESTINE I, a Roman, cardinal-deacon, created by Innocent I, was the son of Priscus, and a very near relation of the Emperor Valentinian. This pontiff was elected in the year 422.

In 431 the Holy Father caused to be celebrated at Ephesus, formerly a city, and at present a village of Turkey in Asia, the third general council, with the presence of two hundred bishops and of three of his legates. This council maintained, in opposition to Nestorius, nephew of Paul of Samosata, at first a monk, then a priest at Antioch, and, at the time referred to, Bishop of Constantinople, that there was in Jesus Christ but one person and two natures, and that the Most Holy Virgin was to be called Mother of God. Nestorius was of a contrary opinion, and obstinately defended his false and erroneous opinion: he maintained that there were two per-

sons in Christ, one divine and the other human. He said that the Most Holy Virgin ought not to be called Mother of God, but only Mother of Christ, because, according to him, it was the man and not the God to whom she gave birth. The definitive decree of the council, having been sent to Rome, was received there on Christmas day with so much joy and acclamation that to the angelic salutation were added the words: "Sancta Maria, Mater Die, ora pro nobis"—"Holy Mary, Mother of God, pray for us."

In the history of the Church from its establishment to the pontificate of Gregory XVI, by M. the Abbé Receveur, there is the following passage:

"On the very day of the arrival of the legates of Pope Celestine, the council held its second session in the episcopal house. The letter of the pope was read, first in Latin, then in Greek; and after numerous acclamations of the bishops, in honor of Celestine and Cyril (Patriarch of Alexandria), the legates, remarking that the papal letter prescribed the execution of the judgment already pronounced by the Holy See, called the acts of the preceding session, that it might be certain that the council had proceeded regularly, and to confirm its decisions by the authority of the Holy See, if those decisions should be found conformable to what Pope Celestine had himself already decided. Firmus of Cæsarea, and Theodotus of Ancyra, replied, in the name of the council, that in all things they had followed and executed the judgment pronounced by the pope, as would be proved to the legates by the reading of the acts.

"On the following day a third session was held, in which were publicly read the acts which had already been privately read by the legates, after which the priest Philip, one of the legates, said: 'All know that Saint Peter, chief of the apostles, and founder of the Catholic Church, received from Jesus

Christ the keys of the celestial kingdom, with power to bind and loose, and that he, by his successors, still exerts his power.' Our holy pope, Bishop Celestine, who now holds Saint Peter's place, having sent us to supply his place in the council, we, by his authority, confirm the sentence of deposition and excommunication passed against Nestorius."

Celestine expelled from Italy the Pelagians, who continued the propagation of their errors. Celestius, their head, having retired to Great Britain, Celestine sent thither two missionaries who, in two years, brought him back to the orthodox faith. The Novatians still kept many churches open in Rome. The pope, if we are to credit Cassiodorus on that point, confined their last bishop to a distant quarter, and forbade that heresiarch to reassemble his partisans.

Learning that some bishops of France were afflicted by new progress of the sect called Semi-Pelagians, who had recently passed from Africa to Marseilles to oppose the doctrine of Saint Augustine on predestination and grace, Celestine wrote to those French bishops a letter replete with wisdom and prudence. Finally he sent into Ireland Palladius, the Greek, first bishop of that country, and Saint Patrick, now the beloved apostle of the Irish.

In three ordinations Celestine created forty-six, or, as others say, sixty-two bishops, thirty-two priests, and twelve deacons. He governed the Church nearly ten years. He ordered that his synodal decrees and those of his predecessors should in no wise be revoked or subjected to any new examination, when once ordered and decided. He was interred in the cemetery of Priscilla, on the Via Salaria, and subsequently his body was removed into the Church of Saint Praxedes.

The Holy See was vacant nineteen days. Under this reign died Saint Augustine. That celebrated father confounded

the dangerous heretics of the time, among others Celestius and Pelagius; and he enlightened the Church by his admirable writings. The same father, seconded by Saint Romain, his disciple, silenced the Semi-Pelagians, who attributed the commencement of justification and faith to free will alone.

Saint Augustine has left in his Confessions great details of his own life. Of all his works this throws the most interest on the Bishop of Hippo. Science, virtue, and the courage of the saints are objects of eternal veneration. The piety of Saint Augustine was characterized by that impassioned love of God which in all ages has invariably delighted and attracted the faithful. The accounts that he has given of the errors and faults of his turbulent youth, the progressive effects of religious sentiments in his soul, which still remained weak long after he had been convinced, render him far less a stranger to us than most of the other Fathers of the Church. The confessions of Saint Augustine are a continual prayer; he unceasingly addresses himself to God with a sort of familiarity of adoration which is at once singular and affecting; he supplicates God to give him the enlightenment necessary to the discovery of the faults that he had committed at the various stages of his life, and he forcibly breathes out his sentiments of shame and repentance. The most complete of his works is The City of God.

When, in 410, Rome was taken by Alaric, and the loveliest part of the civilized world was a prey to the barbarians, clamors arose against Christianity. The rest of the pagans and philosophers remarked that from the establishment of religion the world had become more and more subjected to frightful calamities. Saint Augustine then undertook to show that idolatry, even if enlightened by the purest philosophy, must still be powerless to secure even temporal happiness to mankind. Then he explained what is the city of God,

that is to say, the Church of God, which subsists in all his glory, and of which some fragments are scattered about our terrestrial city. It is the continual opposition of the love of the things of this world with the love of divine things; their combat commenced with the fall of the angels. Almost the whole doctrine of Saint Augustine is contained in this book, which is undoubtedly the noblest picture of the Christian religion, which there, as in all the writings of the saint, is represented with a penetrating sweetness. He seems always to invite men to temporal as well as to eternal happiness. He speaks from his own experience. Himself full of passion and of scruples, he had found calmness nowhere but in the secure asylum of religion.

Saint Augustine has been surnamed the Doctor of Grace, and the painters have given him a flaming heart for symbol. Among his numerous works, the single book, On the Christian Doctrine, contains, in the opinion of Bossuet, more aid to the understanding of the Holy Scriptures than can be found in all the other doctors. His sermons, too, and his letters should be read. All travellers who have visited the temple of Saint Peter will remember and confirm that passage in Fea's description of Rome which says: "At the tribune called Della Catedra, in the midst there is a great altar above which is placed the monument of the chair, that is to say, a seat of wood adorned with ivory, with openwork in gold. It is the very seat which Saint Peter and his successors had used in great ceremonies. That chair is inclosed in another great seat in bronze, crowned by two angels bearing the tiara and the keys. This magnificent seat is supported by four doctors, namely, Saint Augustine and Saint Ambrose, doctors of the Latin Church, and Saint Chrysostom and Saint Athanasius, doctors of the Greek Church."

Rome, where the intellectual, the learned, and the men of

profound meditation succeed each other to infinity, needs no teachings as to propriety, and it often happens that a duty she is accused of having forgotten is a duty she has solemnly fulfilled.

45

SAINT SIXTUS III—A.D. 432

IT was to Sixtus that Saint Augustine wrote his celebrated letter concerning grace. Sixtus was then only a priest of the Roman Church. His nomination to the pontificate was made by unanimous consent, and even in the presence of two Oriental bishops. Fourteen years previous to his exaltation, when he as yet was only a catechist, with great eloquence he anathematized the Pelagian dogmas. Having become pope, he still more strongly opposed their criminal attempts. After having confirmed the Council of Ephesus, which had been approved of by his predecessors, he applied himself to dispersing the faction of Nestorius, who still had for partisans some bishops of the East.

He zealously labored to re-establish peace between Cyril, Bishop of Alexandria, and John, Bishop of Antioch. This letter at length confessed that Nestorius, whose abettor he had been, had been justly condemned by the council. From the peace thus made, two metropolitans were excluded, Elladius of Tarsus, and Eutherus of Thyanis, who, in their obstinacy, appealed to the pontiff Sixtus. He did not show himself favorable to their appeal, solely because they persisted in their preference for the errors of Nestorius.

The Pagis, in the criticism of Baronius and in the Life of

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Sixtus III, freely and skilfully treat the question of that appeal, and prove that the Oriental bishops, when dissenting, always appealed to the sovereign pontiffs, and not to the general councils.

In the year 433 the pope ordained, as Bishop of Ravenna, Saint Peter Chrysologus. It is said that the pope was miraculously invited to that ordination by Saint Peter himself. Saint Sixtus, wishing to erect a trophy in honor of the Most Holy Virgin, for the victory gained over the heresy of Nestorius, augmented and renovated the Basilica of Saint Mary Major, which he enriched with precious gifts and considerable income.

He left other proofs of his magnificence to the Basilica of Saint John of Lateran.

In four ordinations, in December, he created fifty-two bishops, twenty-two or twenty-eight priests, and twelve deacons. He governed the Church about eight years, died on the 28th of March, 440, and was interred in the catacombs of Saint Laurence beyond the walls. Bosio gives a very exact description of all the ancient catacombs where a host of martyrs were buried during the persecutions. There many Christians found at once an asylum, death, and burial. Among others are the catacombs of the Vatican, and the catacombs on the following viæ, or roads—Aurelia, Cornelia, Portuensis, Ostiensis, Ardeatina, Appia, Latina, Labinica, Præstina, Tiburtina, Salaria, and Flaminia. (The etymology of the word catacombs fully justifies the use to which it is applied. Before proving that, we must at the outset admit that formerly the word was not catacombs, but catatombes. In the acts of Saint Cornelius and in those of Saint Sebastian the latter word alone is employed, and in Saint Gregory we first find the use of the word catacombs.) The Holy See was vacant one month and eleven days.

46

SAINT LEO I—A.D. 440

SAINT LEO, son of Quintian, is called the Great, on account of his rare and eminent knowledge. According to some authors, he was a Roman, but others make him a native of Tuscany. Leo had been created cardinal-deacon by Pope Saint Zosimus, and he was absent from Rome at the time of the death of Saint Sixtus III, having been sent to Gaul by the senate, to establish a good understanding between the Roman generals Ætius and Albinus. Theodosius knew him from having previously seen him in Asia, presiding over the Council of Ephesus, and had conceived a high opinion both of his talents and his piety. He had no ambitious feeling when he was named pope, in spite of his absence. He immediately applied himself to condemn and put down the still existing heresies of the Manichæans, the Priscillianists, the Pelagians, and the Eutychians. Father Cacciari, in his edition of the works of Saint Leo, has collected all the documents which tend to prove the great services which this pope rendered to the Church during the dangers which continued to threaten her both in the East and in the West. Among the letters then published must be mentioned the celebrated Letter 24 to Flavian, Bishop of Constantinople. Of that letter we shall have more to say when we reach the pontificate of Saint Hilary, who strongly confirms that decision in praising the wisdom of his illustrious predecessor.

Saint Leo soon had occasion to show the activity of his courage. Saint Hilary, Bishop of Arles, had deposed from

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the see of Besançon the Bishop Celidonius, accused of having married a widow and having as a secular judge pronounced sentences of death. For those two causes he could not be bishop, as it was strictly forbidden to raise to the episcopate a bigamist or a criminal judge. From the bishop's sentence Celidonius appealed to Saint Leo, who, finding him falsely accused and completely innocent, re-established him in his see.

In 451 Saint Leo had the fourth general council celebrated at Chalcedon. There were present six hundred and thirty-six Fathers, exclusive of four legates of the pope; the Emperor Marcian, the Empress Pulcheria, and many senators were present. This council condemned Dioscorus, Bishop of Alexandria, and Eutyches, archimandrite or abbot-general of a celebrated monastery of Constantinople, who recognized but one nature in Jesus Christ.

In this council also was treated the case of Bassian and Stephen, the former of whom had been deposed from the see of Ephesus, and the latter put in his place. It was decided that a third bishop should be ordained, and that the two contestants should be supported at the expense of the church treasury, receiving two hundred gold crowns per annum "for support and consolation," as the council expressed it. That was the origin of ecclesiastical pensions, until then unknown. Among the innumerable decisions of Saint Leo must be distinguished that by which he ordered the removal from ecclesiastical office and sacerdotal title of those who should marry widows.

He strictly forbade usury, whether among clergy or laity. In 459 he forbade public confession, as never having been commanded by the Church. He called that confession a "presumption against the apostolical rule," secret confession being sufficient.

In the Canon of the Mass he added the words, "Sanctum Sacrificium, immaculatam hostiam"; but it is not certain that it was he who also ordered the saying of the words, "Ite missa est," and "Benedicamus Domino."

It is inferred from Letter 84 that Saint Leo was the first to accredit apostolic nuncios to princes. In fact, in a letter addressed to the Emperor Marcian, the pontiff begins by begging the emperor to treat the Bishop Julian kindly; and he adds: "I beg your affection for your venerator, my brother, the Bishop Julian; his deferences will represent to you my presence. I trust entirely to the sincerity of his faith; I have delegated to him my powers against the heretics of our time, and I have required that, on account of the care he is to have for the churches and for the peace, he should remain near your person. Deign to listen, as though my own voice spoke, to his observations for the unity of Catholic concord." Many similar recommendations still in our own day are in the letters of credit of an apostolic nuncio.

One of the finest incidents in the life of Saint Leo was the determined courage with which, near Mantua, he prevailed on Attila, king of the Huns, a Tartar people, who called himself the scourge of God, to withdraw his army from Italy. (Baronius relates, on the authority of a writer of the eighth century, that Attila saw besides Pope Leo, while he was speaking, two real persons, whom he believed to be Saint Peter and Saint Paul. It is very clear that the sudden retirement of that barbarian, at the bidding of a priest, is a greater marvel than any apparition.) It was to escape from that Scourge that the populations of Padua, of Vicenza, and of Verona founded the city of Venice. God had reserved yet another triumph to Saint Leo. Genseric, king of the Vandals, advanced with his army towards Rome. Leo met the conqueror six miles from the city. He could not obtain a prom-

ise that the city should be spared, but the king promised that no depredation or hostility should be committed against those who should seek shelter in the basilicas of Saint John, Saint Peter, and Saint Paul. The remainder of the city was sacked for fourteen days. Among other rich spoils, the plunderers found there the vessels of gold and silver which Titus had brought from Jerusalem. Until then those vessels had been most carefully preserved, but it was forgotten to conceal them in one of the basilicas spared by Genseric. Trithemius, in his Ecclesiastical Writers, calls Leo the Tully of ecclesiastical faculties, the Homer of sacred theology, the Aristotle of arguments for the faith, the Peter of apostolical authority, and the Paul of Christian charity. Quesnel, on his part, in a kind of dedication at the head of his edition of the whole works of this pope, calls Saint Leo "an apostolic man, luminary of the Church, pillar of the orthodox faith, interpreter of the voice of Peter, defender of the apostolical dogmas, a man who has equalled the apostles, and who is equal to the angels." In truth, this great pontiff was not only an author profoundly versed in sacred knowledge, but also very skilful in the profane sciences, as his letters and sermons attest. They display a just and exact doctrine, a more than ordinary gravity and eloquence, accompanied by a style which sometimes perhaps is incorrect, but which nevertheless pleases and charms by the imagery which adorns it.

M. Receveur gives the following judgment: "Although the writings of Saint Leo are not free from some faults partaking of the bad taste of his age, they are remarkable for elegance and nobleness of style, precision and neatness of ideas, strength of reasoning, and the pathetic movements of a brilliant eloquence which seizes the mind and penetrates the heart."

In four ordinations, in December, this pope created a hundred and eighty or a hundred and eighty-six bishops, eighty-one priests, twelve, or, as some say, thirty-one, deacons. He governed the Church twenty-one years, one month, and four days, and died on the 11th of April, 461. He was the first pontiff buried in Saint Peter's. His predecessors had been interred in the subterraneans, beside the holy apostle, or in the portico. His remains have four times been removed into four different parts of that basilica. The first translation took place in the reign of Sergius I, in the year 688. That pontiff had been removed from the atrium of the old basilica into the interior. Gregory XIII, about the year 1580, had them removed to the chapel which he raised in honor of this saint in the present basilica. The third removal was ordered by Paul V in 1607. On the 26th of March the body was found almost perfect, with the pontifical ensigns and the pallium. Paul ordered that the precious relic should be placed on the following day under the altar of the Blessed Mary della Colonna, where were already deposited the bodies of Saints Leo II, Leo III, and Leo IV. Finally, Clement XI, in 1715, leaving the three bodies just named under the altar, ordered the body of Saint Leo I to be removed on the 11th of April, the feast-day of the saint, and with solemn pomp conveyed to the altar named after the saint previously erected by Innocent II. There is placed the celebrated bas-relief by Alexander Algardi, which represents the saint meeting Attila. The sculptor has not forgotten the apparition of Saint Peter and Saint Paul, which produces an admirable effect in that dramatic composition. Saint Leo shows to the Scythian king the two apostles, and threatens him with their anger. That bas-relief, placed between two pillars of Oriental granite, shows with an imposing majesty. It is one of the finest works of modern sculpture. Benedict XIV, while only pro-

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moter of the faith and canon of Saint Peter, took part in this last translation, and he describes it in his work on the canonization of the saints. So many authors speak of Saint Leo that it is almost impossible to cite them. But we must mention that the edition of Saint Leo's works given by Quesnel is accused of falsifications, and that full confidence may be given to the editions by Cacciari, of the order of Carmelites, and by the brothers Peter and Jerome Ballerini, learned priests of Verona. The Jesuit library at Rome contains a manuscript entitled "S. Leonis I vitæ compendium."

47

SAINT HILARY—A.D. 461

HILARY of Cagliari, in Sardinia, son of Crispin, a cardinal-deacon, created by Saint Zosimus, and Leo's legate to the Council of Chalcedon, was elected pontiff on the 12th, and consecrated on the 17th of November, A.D. 461.

In the year 463 he ordered Victor of Aquitaine, a celebrated mathematician of that time, to compose a paschal canon, so as, if possible, positively to settle the difference of opinion between the East and the West as to the celebration of Easter.

In the Roman council held on the anniversary of his consecration, the 17th day of November, 465, among other decrees of ecclesiastical discipline he gave one which specified that no cleric should be ordained who had not cultivated rhetoric; that no bishop should be consecrated without the consent of his metropolitan; and, finally, that no bishop-

elect should thereupon choose his successor, as had been the practice of some bishops. The first Council of Nice had already decreed this last prohibition. This pope confirmed the general councils of Nice, of Ephesus, and of Chalcedon, and the celebrated letter of Saint Leo to Saint Flavian, called by Saint Gregory a volume and a definition—that letter in which the whole controversy on the mystery of the Incarnation is examined and defined. The errors of Nestorius and Eutychius are condemned, and the Catholic doctrine lucidly displayed.

He ordered that the bishops should hold councils yearly; the Council of Nice had proposed that it should be so every other year. He excommunicated anew Nestorius, Eutychius, and their abettors. He also ordered the establishment of libraries in the Basilica of the Lateran.

Saint Hilary so courageously resisted the Emperor Athemius, who had brought Macedonian heretics to Rome, that the emperor, overcome by the Holy Father, promised that he would no longer protect them.

Bury, in his Notitia, says of Pope Saint Hilary: "Hilarius, opum neglectu et consiliorum magnitudine, inter sublimes pontifices effulsit"—"Hilary, by his contempt of riches and the greatness of his enterprises, shines among the most sublime pontiffs."

In one December ordination he created twenty-two bishops, twenty-five priests, and six deacons; or, as others say, eighty-six bishops, fifty-eight priests, and eleven deacons, in three ordinations. He governed the Church nearly six years, and died on the 10th of September, A.D. 467.

Saint Hilary displayed great magnificence in the churches. He was interred near Sixtus III. in the catacombs of Saint Laurence beyond the walls. The Holy See remained vacant nine days.

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Under the reign of Hilary died Saint Simon Stylites. Simon felt annoyed by the innumerable crowds that pressed around him to touch the skins in which he was clad, and thus obtain a benediction from them. He disliked both the excessive honors themselves and the continual pressure of the crowds; and it was thence that he was induced to isolate himself permanently upon a pillar, which he caused to be erected, first six feet in height, then twelve, and finally thirty-six. Many censured so extraordinary a way of living, and some have ridiculed it; but Theodoret believed that it was the effect of a special providence of God, that such a spectacle might strike mankind; and the miracles worked by Simon, both before and after, furnish great reason for this belief.

48

SAINT SIMPLICIUS—A.D. 467

SAINT SIMPLICIUS was a native of Tivoli, a town in the Papal States, near Rome, and was the son of Castinus. He was created pontiff on the 20th of September, 467. With the same hereditary constancy which had been displayed by his predecessors Leo and Hilary, he resisted all the importunities of the Emperor Leo. That prince, urged by Acacius, Bishop of Constantinople, solicited the Holy Father to approve the twenty-eighth canon of the Council of Chalcedon, in which it was attempted to grant the first see to Constantinople, after that of Rome; which canon had been annulled by Leo. He also refused to restore Peter Mongus to the see of Alexandria, and Peter the Tanner to the see of Antioch. He ordered that the alms of the faithful

should be divided into four parts: the first for the bishops, the second for the clergy, and the two other parts for the maintenance of the Church, for pilgrims, and for the resident poor; which subsequently was in more positive manner confirmed by Saint Gelasius I, Saint Gregory the Great, other pontiffs, and various councils.

It was an established rule, from the time of Saint Peter, that the pontiffs should always confer orders in the month of December; Simplicius was the first to confer them in the month of February; and so, after him, until the ninth century, all the popes conferred orders either in the month of December, or in the first week of Lent, or after the fourth Sunday in Lent, with the exception of Leo II, who administered that sacrament in the months of May and June, and Saint Gregory the Great once in September. No pope, however, conferred orders on the Saturday before Easter.

In 482 the Holy Father named the Bishop of Seville as first bishop in Spain. It was a prerogative purely personal, which consisted in a power granted by the pope confiding to that bishop the care of seeing to the observance of the canons. That primacy of the Church of Seville continued till the celebration of the Council of Toledo, which took place in 681. In that space of time, from 482 to 681, the Bishop of Seville was not alone in the enjoyment of that pre-eminence of vicar or legate of the pope; for Pope Hormisdas, in 517, gave nearly like power to John, Bishop of Tarragona.

In three ordinations, in the month of December and in the month of February, Simplicius created thirty-six bishops, fifty-eight priests, and eleven deacons. He governed the Church more than fifteen years, and died on the 1st of March, 483, after having seen the extinction, in 476, of the Roman Empire of the West, in the person of Augustulus, subjected by Odoacer, king of the Heruli. About that time Zeno

FELIX·III·PP·ROMANVS·

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reigned in the East, and followed the errors of Eutychius. In the West, in Italy, reigned Odoacer, an Arian; in Gaul, the Burgundians, also Arians; further, the Goths were Arians; the Franks pagans. In Spain the Goths and the Suevi favored the doctrine of Arius; in Great Britain the Saxons remained pagan, and in Africa the Vandals showed themselves obstinate Arians. What was the situation of the Christian republic at that time will readily be imagined, and also what courage and what talents were required in its chief to enable him to defend and propagate the dogmas and his authority.

Saint Simplicius was interred in the Vatican Basilica. The Holy See remained vacant seven days.

49

SAINT FELIX III—A.D. 483

SAINT FELIX III, Roman, son of Felix, cardinal-priest of the Church of Saints Nereus and Achilles, belonged to the Anicia family, the wealthiest, noblest, and most powerful in Rome. Felix was elected pope on the 8th of March, 483. It was evident in the very beginning of his reign that he would not degenerate from his predecessors, and would neither admit nor tolerate, in matters of faith, any equivocation or ambiguity of phrase. He declared that he would prefer the safety of dogma to all human respect, to all earthly prudence, and that he would always maintain open war with the contumacious, rather than an insidious and suspicious peace. He condemned, the following year (484), and repulsed from the episcopate and the

Catholic communion, Acacius, Patriarch of Constantinople, author of the first schism between the Greek and the Latin Church, which lasted thirty-five years, down to Pope Hormisdas, who was elected in 514. Acacius was also an indefatigable abettor of Peter Mongus, Bishop of Alexandria, and of Peter the Tanner, or Gnaffeo, pseudo-Bishop of Antioch, both condemned as Eutychian heretics. The same penalty was fulminated by the pope against Vital, Bishop of Yrento, a city of Picenum, now reduced to a small number of houses; and against Missenus, Bishop of Cumea, because, having been sent as legates to Constantinople about the affairs of the East, they had allowed themselves to be intimidated by the threats of Zeno and Acacius, and had betrayed the ministry with which they were intrusted.

Felix improved the Henotic, that is to say, the Edict of Pacification, the apparent object of which was to establish unity, but which really concealed a snare set by the ministers of the Emperor Zeno. The Catholics and the Eutychians were to be reconciled. Acacius, by the vilest flatteries, endeavored to persuade the emperor that he could decide questions of the faith. To that end the prince issued this edict, called Unitive, or Uniting. The intention seemed upright, and the decree seemed to contain nothing but what was openly Catholic. But Felix was endowed with a rare perception; he noticed that in the Henotic there were omissions which might, to less attentive minds, appear to be innocent. But the sagacity of the pontiff at once perceived that they were suspicious, if not actually malicious, tending only to bring about an apparent political accommodation, while really confounding together the faithful with the false believers.

It must not be omitted to state how Acacius learned that he was excommunicated by Felix. It was necessary that the

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anathema should be published in Constantinople itself, amidst the glory and power of Acacius. One Sunday, as he was solemnly proceeding to church, some monks from Rome fastened to his robe the excommunication sent by Felix. The courageous monks paid for their boldness with their lives; they were put to death on the spot.

Felix did not confine himself to bestowing tender and benevolent care upon the interests of the Church of Constantinople; he did not lose sight of the African Church. He wrote to the emperor to interpose with Huneric, king of the Vandals, to engage him to exercise no cruelties on the African bishops. He was the first pontiff who gave the emperor the name of Son. One of his letters to Zeno commences thus: "Gloriosissimo et serenissimo Filio Zenoni Augusto, Felix, Episcopus in Domino, salutem." This example was followed by Pope Anastasius II when writing to the Emperor Anastasius. In two ordinations the Holy Father created thirty-one bishops, twenty-eight priests, and five deacons. He governed the Church eight years, eleven months, and seventeen days. The Holy See was vacant four days.

50

SAINT GELASIUS I—A.D. 492

GELASIUS, Roman, as he himself affirmed, and not African, was the son of Valerius, and was created pope on the 2d of March, 492. According to some writers he instituted the regular canons of Lateran.

Gelasius declared, in a council of sixty bishops held at Rome in 494, what were the sacred books in both the Old

Testament and the New; what books were received by the Church; and, finally, what were the apocryphal books.

He commanded, in the same council, that the four general councils, that of Nice, that of Constantinople, that of Ephesus, and that of Chalcedon, should be respected.

He suppressed the Lupercal feasts, and caused them to disappear from Rome; those feasts in which naked men ran about the city, striking with goat-skin scourges all barren women. The Holy Father refuted, in a treatise, the senator Andromachus, who complained of the abolition of the Lupercalia.

Instead of the famous Lupercalia, Gelasius instituted the Feast of the Purification of the Blessed Virgin. Martinus maintains that it was long before celebrated in the East; however, we know that the pontiff Sergius, in the seventh century, added to it the procession with lighted tapers. Saint Gelasius refused to grant the communion and the pacific letters to Euphemius, Bishop of Constantinople, until he had erased the name of Acacius from the sacred diptychs. The same pope also combated the remains of the Pelagian heresy which endeavored to steal into Dalmatia and Picenum, imitating herein his predecessors, Saint Innocent I, Saint Zosimus, Saint Boniface I, Saint Celestine I, Saint Sixtus III, and Saint Leo the Great, who never allowed any advance to the followers of that heresy. The more certainly to recognize Manichæans remaining in Rome, who abhorred wine, which they called "the gall of the prince of darkness and of the devil," Gelasius ordered that the faithful should communicate in both kinds; and this continued up to the twelfth century. It was entirely and formally abolished in 1416, by the Council of Constance. However, according to the Council of Trent, this prerogative was granted to the kings of France on the day of their coronation, to the deacons

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and subdeacons of Saint Denis, near Paris, for Sundays and solemn days, and, finally, to the ministers of the altars of the monastery of Cluny in France, for feast-days.

Saint Gelasius published a code or missal for the right ordering of the Masses.

Gelasius was the first to allow the conferring of orders in all the ember days of the year.

In two ordinations he created seventy-seven bishops, thirty-two priests, and twelve deacons; he governed the Church four years, eight months, and nineteen days. He died on the 21st of November, and was interred at the Vatican, the same year in which Clovis in France embraced the Catholic religion. This pope took part in that immense success of Catholicity. The Holy See was vacant six days. Gelasius was a model of purity, of zeal, and of simplicity in his conduct. His morals corresponded with his conduct.

It will have been noticed in the life of Saint Hilary that Saint Hilary confirmed the general councils of Nice, Ephesus, and Chalcedon, and that in that confirmation nothing is said about that of Constantinople. It is clear that Gelasius was more explicit.

51

SAINT ANASTASIUS II—A.D. 496

ANASTASIUS II was a Roman, and born in the Nicolo Capotoro, on the Esquiline. He was created pontiff on the 28th of November, 496. Being consulted as to the baptisms given during the life of Acacius, the pope replied that the baptism and the orders conferred by an ex-

communicated and suspended bishop were valid nevertheless.

He congratulated Clovis, King of France, on being baptized, and on having set that heroic example in presence of a great number of Frank warriors, at the solicitation of his wife, Clotilda.

The author of the Liber Pontificalis relates that many priests and clerics withdrew from the communion of Anastasius II, on account of his close relations with Photinus, deacon of Thessalonica, who had adhered to the party of Acacius, and because in this reign it had been thought proper to recall that same Acacius. Here, however, we must note an important truth upon that subject. The Holy Father could scarcely have conceived the idea of restoring the see of which that heretic had been deprived, inasmuch as that heretic died in 488, and under the reign of the predecessor of Anastasius, Felix III. The falsehood of the report surely requires no further comment. It has also been said that Acacius could not be reinstated by Pope Anastasius, because, before that pontiff could succeed in his design, he was killed by lightning. This was a mere calumny circulated by the partisans of the antipope Laurentius. The Anastasius who was struck dead in a thunder-storm was the Emperor Anastasius, and not the pope of the same name, as Baronius affirms in An. 497. In an ordination, in the month of December, the Holy Father created sixteen bishops and twelve priests. He governed the Church two years, all but six days. He died on the 16th of November, 498, and was buried in the porch of Saint Peter's. The Holy See remained vacant six days.

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52

SAINT SYMMACHUS—A.D. 498

SAINT SYMMACHUS, son of Fortunatus, was born in the village of Simagia, in the diocese of Cristagno, in Sardinia, and created cardinal-deacon by Saint Felix III. He was elected pontiff on the 22d of November, 498. On the same day, Festus, a Roman senator, corrupted by money, caused the election of the antipope Laurentius, archdeacon of Saint Praxedes. The intruder promised Festus that he would support the Henotic of the Emperor Zeno. This double election gave rise to violent quarrels; assaults and murders were deplorably numerous; blood flowed, the clergy and senate of Rome took part with one or other of the rivals, and at length the question was referred to the arbitration of Theodoric, King of Italy, who resided at Ravenna. He, although an Arian, decided in favor of Symmachus, on the double ground that he was first elected, and chosen by the greatest number. Symmachus, having obtained quiet possession of his authority, endeavored to render his reign illustrious by the holy laws which he promulgated in six councils, all assembled at Rome.

He ordered that on every Sunday and holy day the Gloria in Excelsis should be said in the Mass, which Saint Telesphorus, the eighth pope, had only ordered to be done on Christmas day. Perhaps under the latter pope only the angelic words were said; and then Symmachus may have ordered the rest of the hymn to be chanted. He was not the author of it, as some writers have pretended, for, before him, Saint Athanasius had made mention of it, in prescribing that

prayer to a virgin. The decree of Symmachus extended to all priests; Saint Gregory the Great limited it to the bishops alone, permitting the priests to say it only at Easter. Symmachus forbade laymen, even kings, to take any part in the election of pontiffs.

The Emperor Anastasius continued to favor the Arians. Symmachus debarred them from the communion, and redoubled his efforts for the expulsion of some Manichæans, who, in secret, still practised their false doctrines. The alms of the Catholics being at this time very abundant, Symmachus showed himself a vigilant administrator, and distributed his aid to the basilicas and the churches. It is known that he thus dispensed fourteen hundred and sixty-nine pounds of silver, besides precious stones, gold, and rare marbles.

In the year 500 the schism of Laurentius acquired new strength. The true pope assembled a council to consult means for restoring peace to the Church. In that assembly it was thought fitting, in order to satisfy the antipope, to name him Bishop of Nocera, on condition that he would submit to his legitimate chief. After some hypocrisy, Laurentius again revolted, and endeavored to usurp the pontifical authority, in spite of the decree of the synod, and the repeated orders of Theodoric, who showed himself favorable to Symmachus. The schismatics ere long resorted to means unworthy any virtuous man. They accused Symmachus of the gravest crimes. They suborned false witnesses; Festus and another evil man supported those accusations. Theodoric, astonished at seeing so much perfidy employed for the purpose of ruining a man of austere morality and eminent virtue, sent to Rome Peter, Bishop of Altino, in the Venetian state, to deal with such great scandals. Peter joined with the schismatics, troubling more than ever the affairs of

the Church, and endeavoring to prejudice the king against Symmachus. Then, with the consent of this pope, a council was convoked. It was attended by one hundred and twenty-five bishops. There the innocence of the pontiff was loudly recognized. He had voluntarily promised to submit to the judgment of that council, though the Fathers had declared that the bishop of the Holy See should not be subject to examination before inferior bishops. Subsequently the anti-pope Laurentius was exiled as a calumniator and heretic.

The decree of the council having become known in Gaul, the bishops of France deputed Saint Avitus, Bishop of Vienne, to write to Rome, in the name of all of them, to complain of the bishops having presumed to sit in judgment on the pope. "It is hard to understand," wrote Avitus, "how a superior, and, above all, the head of the Church, can be judged by his inferiors." Nevertheless, he praised the Fathers for having borne testimony to the innocence of the pope. Saint Avitus was right; as the Fathers had pronounced judgment and declared him innocent, it might happen that they would believe themselves authorized to pronounce a condemnation.

Towards the end of the reign of Symmachus his authority ceased to be attacked. Even in the East, the Emperor Anastasius, by the reception which he gave to Saint Sebasius, exarch or superior-general of all the monasteries of anchorites near Jerusalem, showed a desire to protect the Catholics; but some courtiers endeavored to elude the benevolent orders of the emperor, and Saint Sebasius, the light of Palestine, was pursued and violently threatened. Other griefs afflicted the Church of the East, and in a long letter she implored the aid of Pope Symmachus. Some bishops had been repulsed from the Roman communion. Here Fleury gives us some important details: "The Orientals asked to be re-

established in communion with the pope, without being punished for the fault of Acacius, because they had no part in it, and had received the letter of Leo and the Council of Chalcedon. 'Do not reject us,' they say, 'on account of our communicating with your adversaries; for those of us who do so, do it not in mere attachment to their life, but from fear of leaving their flocks a prey to the heretics; and all, both those who apparently communicate with them, and those who abstain from doing so, hope, under God, for your succor, and that you will restore to the East that light which you originally received from it. The evil is so great that we cannot even go in search of the remedy; it is necessary that you come to us.'

"Finally, to show that they are Catholics, they end by giving an exposition of their doctrine, in which they plainly condemn Nestorius and Eutychius, and recognize in Jesus Christ two natures, the divine nature and the human nature in one person."

We have a letter from Pope Symmachus to the Eastern Catholics, which seems to be in reply to the above, although the latter is not actually mentioned. The pope consoles them, and exhorts them to remain firm in what has once been decided against Eutychius, and to suffer, if need be, exile and all sorts of persecutions.

In four ordinations, in the months of December and February, this pope created one hundred and seventeen bishops, ninety-two priests, and sixteen deacons. He governed the Church fifteen years and nearly eight months. His charity was equal to the firmness of his soul. He one day redeemed all the slaves that were in Liguria, Milan, and in other provinces. He magnificently assisted the African bishops who were sent into Sardinia by Trasamond, king of the Vandals, and who were in that island in great numbers. By most

HORMISDA ▲ I ▲ PP ▲ CAMPANVS ▲

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touching letters he consoled them in their affliction. We shall hereafter see this beautiful example followed by Pius VI, that noble and charitable benefactor of the French clergy.

Symmachus died on the 19th of July, 514, and was interred in the porch of Saint Peter's.

The Holy See remained vacant six days.

53

SAINT HORMISDAS—A.D. 514

THIS saint, who is also named Celius, was born at Frosinone, a town of Latium, and not at Capua, as stated by Muratori. He was raised to the pontificate on the 26th of July, 514, as Saint Cesarius of Arles had foretold of him that he would be.

This pope named as his primate or vicar in Spain the Bishop of Tarragona, and confirmed the Bishop of Seville, whom Pope Simplicius had named primate in Andalusia and in Portugal, giving to him the same solely personal prerogative, which consisted in the faculty of exercising the functions of the pope, but without encroaching upon the privileges of the metropolitans for the observance of the canons, the preservation of the integrity of the Catholic faith, the settlement of causes and differences, and the preservation of harmony among priests. As regarded most difficult and important affairs, they were to be referred to Rome.

By a decretal letter directed to all the bishops of Spain, Hormisdas commanded that priests should be ordained conformably to the canons, not per saltum, but with the pre-

scribed intervals. Public penitents could not be ordained; long and careful inquiry should be made as to the probity and the knowledge of those seeking holy orders. A bishopric was not to be obtained by gift or sought by flattery. Finally, the provincial synods were to be held twice in every year, or at the least once, as being a very efficacious means of preserving discipline.

Hormisdas desired to send his legates to the Emperor Justin, to demand the union of the Greek and Latin churches, which had been divided for thirty-five years by the schism of Acacius. The Holy Father was sanguine of effecting this union; but as he joined to his many religious virtues a rare and profound political foresight, he feared that the departure of the legation might offend Theodoric, king of the Goths. The latter, after having completed the conquest of almost all Italy, had fixed his royal residence at Ravenna. Hormisdas repaired thither in 518, and obtained the consent of the king, who, although an Arian, showed himself kind towards the Catholic faith.

It is known that this pope received ambassadors from Clovis, king of the Franks, who recognized him as the true Vicar of Jesus Christ. The king sent to the pope a crown of gold, and promised him that he, the king, would preserve pure and unspotted the Catholic faith, which he had received under the reign of Saint Anastasius II. Saint Hormisdas reprobated, as being liable to erroneous and mischievous interpretation by heretics, the proposition of some monks of European Scythia: "Unus de Trinitate passus est in carne"—"One person of the Trinity suffered in the flesh." That controversy lasted twenty-five years, and was carried on with great vigor.

It was under this pontiff, about the year 520, that the order of Benedictines was instituted by Saint Benedict. A

great number of monks joined with him, and they established various monasteries. The holy patriarch retired to Monte Cassino, where he formed his rule, which served as the model of the monastic orders of the West. France received the rule from the hands of Saint Maur, a disciple of the founder. Pope John XXII, created in 1316, after having ordered exact researches in the pontifical registers containing the number of canonized saints, ascertained that the order of Benedictines had produced twenty-five holy pontiffs; nearly forty thousand saints and beatified, five thousand five hundred of whom were from Monte Cassino; nearly two hundred cardinals, seven thousand archbishops, five thousand bishops, fifteen thousand abbots, whose confirmation depended on the Holy See; and more than two hundred and twenty-four sons of kings and emperors.

We will remark on this subject that opinions differ as to the number of Benedictine pontiffs. Pope Gregory XV declares that, during a long succession of ages, the Church received her pontiffs from the Benedictine family. Mabillon says that in the eleventh century there were so many Benedictine popes that it seemed that the pontifical authority had become hereditary in that order. Spondanus, in the Annals of the Church, year 1334, gives different figures; but not as relates to the twenty-five holy pontiffs, about whom there is no dispute.

Hormisdas was a model of modesty, of patience, and of charity; he watched over all the churches with an unwearying attention; he recommended to the clergy the virtues befitting their state, and gave them instructions in psalmody. The Collection of the Councils contains eighty-one letters of this pope. In one of those letters, written to Sallust of Seville, his vicar in Spain, we perceive how potent was the authority which the popes exerted over the Church long

prior to the pretended Isidore Mercator. In various ordinations Hormisdas created fifty-five bishops, twenty-one priests, and ten deacons. He governed the Church nine years and eleven days. He died on the 6th of August, 523, four years after he had put an end to the schisms between the Greek and Latin churches, which had been separated during thirty-five years, on account of the former having kept on its books the name of Acacius, condemned by Felix III. Hormisdas had the happiness to see the Burgundians renounce Arianism; the Ethiopians paganism; and the Omerites the Jewish superstition. Saint Hormisdas, in ornamenting the churches of Rome, employed five hundred and seventy-one pounds of silver, furnished by the charity of the faithful.

He was interred in the Basilica of Saint Peter. The Holy See remained vacant six days.

Under this pope flourished Saint Fulgentius. He wrote courageously to Trasamond, king of the Vandals, who consulted him upon some points of religion. "It is rare," wrote he, "to see a barbarian king, so constantly occupied with the care of his kingdom, inspired with so ardent a desire to obtain wisdom. In general, it is only men of leisure and Romans who so strongly apply themselves to wisdom." Neither the Vandals nor any of the other conquerors considered the name of barbarian an affront, but called themselves barbarians in contradistinction to the Romans.

It may be added that there were two kinds of Romans—the Romans of Rome, and the inhabitants of Constantinople, who also called themselves Romans.

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SAINT JOHN I—A.D. 523

JOHN I, son of Constantius, of Sienna, in Tuscany, was cardinal-priest of Saints John and Paul, in Pammachio, and was created pontiff on the 13th of August, 523. Some time after his election he was called to Ravenna by King Theodoric. That Arian prince determined that John should go to Constantinople to demand three things from the Emperor Justin:

(1) That the Arians, previously compelled by Cæsar to receive the Catholic religion, should be permitted to return to their sect; (2) that the churches taken from the Arians in the East should be restored to them; and (3) that for the future no one should be ordered to abjure the sect of the Arians. On the first demand the pope was pretty fully resolved to say nothing to the emperor; it is said that as to the two others he obtained some mitigation. The pope knew, moreover, that, in a spirit of vengeance, the king would inflict torments upon the Catholics, whom he had it in his power to persecute in Rome and throughout Italy.

On reaching Corinth, Pope John was received as in triumph. At Constantinople he was received with still more magnificence. The whole population met him, carrying lighted tapers in their hands. The emperor promptly appeared and knelt, thus rendering to him the homage which he would have rendered to Saint Peter. On the 30th of March, 525, the Mass was celebrated in the cathedral, in the Latin language and with the Roman ritual. John crowned Justin, and was the first pontiff who had decorated an em-

peror with the imperial insignia; for the other emperors had only been crowned by the bishops after verbally and in writing professing the Catholic faith. Justin, in his turn, clothed the pope in the Augustal vestments, at the same time granting the use of them to him and his successors.

Justin gave the pope a paten of gold, weighing twenty pounds and enriched with jewels, five vessels of silver, and fifteen palls of gold tissue.

John immediately sent those presents to the churches of Saint Peter, Saint Paul, Saint Mary, and Saint Laurence. That noble example has invariably been followed by the popes who have succeeded John. They have always transferred to the churches or the public establishments the gifts sent to them by princes. "But," says Cæsarotti, "John, who found homage in the East, was to find a prison in the West." Scarcely had he returned to Ravenna, where it was soon known that he had not wished for the entire success of his difficult mission, than he was thrown into prison, and Theodoric gave orders that he should be rigorously treated. This conduct has drawn down warm censure on the prince who till then had shown himself great, generous, and clement.

John was weakened by his long journey, and he sank beneath his fatigues on the 27th of May, A.D. 526. Four years afterwards his body was transferred to Rome, and interred in the Basilica of Saint Peter.

The Holy See remained vacant one month and twenty-seven days.

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SAINT FELIX IV—A.D. 526

FELIX IV belonged to the Fimbri family of Benevento, and was cardinal-priest of Saints Sylvester and Martin a' i Monti. He was elected pope on the 24th of July, 526. The secret reasons which had led Theodoric to imprison Saint John I began to be known. That prince was bent upon exercising great power over the election of the popes. It was Theodoric who indicated the choice that ought to be made on this occasion. The Roman clergy wisely respected the will of the Gothic king, whose will in truth they had no power to resist with success. In this will the clergy avoided a schism which might have led to fatal consequences. It was not, however, entirely without opposition that the clergy submitted to the will of the king. Calm spirits represented that Felix was distinguished alike for science and for piety. The Roman senate had also shown some resistance, not to the elected, but to the manner of the election, which had been conducted contrary to ecclesiastical law. That question was not well settled till it was agreed that the clergy by their vote, and the Roman people by its consent, should, according to ancient custom, elect the Roman pontiff. That mode of election necessarily continued in force as long as Gothic kings remained in Italy. In default of those kings, the emperors of the East usurped that privilege. "From that imperial usurpation," says Baronius, "it followed that the clergy studied to choose pontiffs who would be agreeable to the emperors; as were Vigilius, in 538; Gregory the Great, in 590; Sabinianus, in 604; Boniface

III, in 607; and Pascal I, in 817." Previous to becoming pontiffs they had resided at the imperial court as political agents. Muratori adds that from that circumstance the electing clergy could not doubt that residence at Constantinople necessarily gave the apocrisiarii, or political agents, a profound knowledge of public business.

Saint Felix IV dedicated to Saint Cosmas and Saint Damian the temple which had been built in honor of Remus and Romulus in the Roman Forum. He decreed that laymen should not be ordained priests excepting upon authentic certificates of good life and irreproachable morals. In two ordinations, in February and March, the Holy Father created twenty-nine bishops, fifty-five priests, and four deacons.

He governed the Church four years, two months, and eighteen days. Felix was beloved for his simplicity, his spirit of benevolence, and his unalterable charity to the poor. He died on the 12th of October, 530, and was interred in the Basilica of Saint Peter. The Holy See remained vacant three days. We may mention, in proof of this pontiff's humility, that the error of the Semi-Palagians having taken root in Gaul, Saint Cesarius, Bishop of Arles, applied to Felix for advice and directions. Felix could think of nothing more appropriate to the occasion, or better calculated to preserve the faithful from seduction, than to extract from the works of Saint Augustine the most luminous passages on Grace and Free Will, which he transmitted to Cesarius, as containing precise and unequivocal the traditional doctrine of the Church.

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BONIFACE II—A.D. 530

BONIFACE II, Roman born, but son of Sigibald, a Goth, was cardinal-priest of Saint Cecilia, and was created pontiff on the 16th of October, 530.

On the day of his election a fraction of malcontents named, as pope, Dioscorus, a former legate from Hormisdas to the Orientals; but that false pope died seventeen days after that intrusion, and even after his death he was excommunicated, because he had been guilty of the crime of simony.

Boniface, being thus left in peaceable possession of the Holy See, in order to provide a remedy against the intrigues and especially against the pretensions of the Gothic kings, assembled a council in 531, and named Vigilius as his successor. Boniface, repenting of having violated the holy laws and the canons, principally those of Nice, and of having offended the liberty of the holy comitia, called the council together again, and annulled the decree that he had issued as to the election of his successor. By the approbation which he bestowed upon the acts of the second Council of Orange, celebrated by Saint Cesarius, the illustrious Bishop of Arles, the pope might fairly claim that he helped to extinguish that heresy of the Semi-Pelagians which during so many years had afflicted France. On that occasion he gave to Saint Augustine the same praises which had already been given to him by Saint Felix IV.

Boniface II governed the Church a little more than two years. He died on the 16th of October, 532, and was interred in the Basilica of Saint Peter.

The Holy See remained vacant two months and fifteen days.

57

SAINT JOHN II—A.D. 532

JOHN II, surnamed Mercury, on account of his eloquence, was a Roman, the son of Projectus, and is reckoned among the pontiffs of the Conti family. Made cardinal-priest by Saint Clement, he was created pontiff in the Church of Saint Peter in Vincula, on the 31st of December, 532. Simony ravaged nearly all the diaconates. Unfaithful agents pledged even the sacred vessels in support of their candidates for the benefices. Simony did not respect even the election of the bishops and that of the pontiffs. John II obtained from Athalaric that simonists should be severely punished by the civil law, as the ecclesiastical law could not sufficiently reach that fatal crime.

An edict of the king interposed in this important matter, and the prince even had that law, graven in marble, placed in the porch of Saint Peter's. By the same constitution, Athalaric established the amount of the sum which the pope and the bishops were to pay for confirmation in their benefices. The product of that tax was devoted to the relief of the poor. Thus, a sovereign pontiff was to pay three thousand pieces of gold, the metropolitans two thousand, and the bishops five hundred, for their consecration. It was a tyrannical edict.

The Holy Father approved, as Catholic, the proposition of the Scythian monks, when thus amended: "Unus de Trinitate passus est in carne"—"One person of the Trinity suffered in the flesh." The monks had ardently defended that proposition, which Pope Hormisdas had treated as a nov-

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elty and had suspected of being intended to lend aid to some fallacious pretension of the Eutychians. Hormisdas had not pronounced that proposition positively heretical in itself. John signified to the monks that if they did not cease to condemn that proposition as heretical, the authority of the Holy See would separate them from the Church.

The apparent opposition of views between Hormisdas and John will perhaps surprise some readers; but the following statement will speedily satisfy them. The contradiction is only apparent: Hormisdas questioned; John decided. The first considered the proposition with relation to prudence; the second analyzed it with reference to the dogma. It displeased the first, because he suspected it to be a device of the Eutychians; but he did not condemn it as absolutely heretical in itself.

In an ordination, in December, the Holy Father created twenty-one bishops and fifteen priests. He governed the Church two years, four months, and twenty-six days. He died the 27th of May, 535, and was interred in the Basilica of Saint Peter.

The Holy See remained vacant six days.

58

SAINT AGAPETUS I—A.D. 535

SAINT AGAPETUS I, Roman, archdeacon of the Holy Roman Church, the son of Gerdian, was created pontiff on the 3d of June, 535. The Emperor Justinian immediately sent his profession of faith to the pontiff. It was all that could be desired; and Agapetus, in his reply,

congratulated the emperor upon the victories of Belisarius. He censured the acts, already revoked by the council, by which Boniface had chosen his successor. He also revoked, for reason unknown, the excommunication which the same Boniface had launched against the antipope Dioscorus. In the following year the Holy Father was obliged, by Theodatus, king of the Goths, to set out for Constantinople, to demand that the army sent to Sicily with orders to pass into Italy, under the command of Belisarius, should be recalled to Byzantium. But, on account of the great expense attendant upon raising so many soldiers, the emperor could not comply with the entreaties of the Holy Father. Agapetus, giving his attention to other matters, sought for the means of re-establishing peaceful relations among the Eastern priests. He deposed Anthymus, Bishop of Trebizond, whom he perceived to be a dissembling Eutychian heretic, who, under the patronage of Theodora, wife of Justinian, had usurped the see of Constantinople. Agapetus appointed Mevas to that see and consecrated him with great pomp. He was a man illustrious alike for virtue and for doctrine, and was the first Eastern bishop who was consecrated by a pope. Justinian, listening to bad advice, resolved to reinstate Anthymus, and threatened the pope with exile. The pope, full of courage and constancy, replied to that threat: "We believed that we had a Catholic emperor, but it appears that we have to do with a Diocletian; but Diocletian must learn that his threats do not alarm us."

Subsequently the pope proposed to the emperor that Anthymus should be subjected to an examination as to his sentiments. Anthymus, when questioned as to the two natures of Jesus Christ, refused to confess them. Then Justinian perceived the fraud of the heretical bishop; and the emperor threw himself on his knees before the pope, who so

firmly upheld the Catholic Church and faith, approved the deposition of Anthymus, and, on the 16th of March, transmitted to Agapetus his own imperial confession of faith, signed with his own hand.

The Holy Father accredited, as his nuncio to the emperor, Pelagius, the pope's archdeacon, who afterwards was himself pope, and the Holy Father then prepared to return to Italy. Previous to setting out, he held an ordination, at which he created eleven bishops and four deacons. But soon after he fell dangerously ill, and died before he could leave Constantinople.

His death occurred on the 22d of April, 536. He was very learned in ecclesiastical laws and regulations. Gregory the Great called him "Apostolic Vessel, Trumpet of the Gospel, and Herald of Justice." There has been no pope who in so short a time (ten months and nineteen days) has done such great things and borne so much fatigue. His labors procured him the admiration of both East and West. His body was transported to Rome, and interred with great solemnity in the Church of Saint Peter, in the month of September.

According to Novaes, the Holy See, at the death of this pontiff, remained vacant fifteen days. But there must be some error, for in those days it took a courier more than fifteen days to go from Constantinople to Rome by land, and a still longer time by sea. Before he went to the East, this indefatigable pontiff formed a design of establishing public schools for the instruction of persons intended for the sacred ministry. Cassiodorus agreed with the pope, but his death prevented, for the time, the founding of establishments so useful.

During the pontificate of Agapetus an event occurred strikingly illustrative of the vanity of conquests. It relates to the sacred vessels of Jerusalem, taken from the Jews by

Titus, at the time of the taking of the Holy City, and which were taken from Rome by Genseric, king of the Vandals. Fleury speaks of this matter as follows:

"Belisarius triumphed at Constantinople, and among the wealth that was displayed to the populace during the procession of the triumph, the most remarkable objects were the sacred vessels of Jerusalem, which the Emperor Titus (or rather Titus before he was emperor, for at the taking of Jerusalem he commanded under his father, Vespasian, who was then emperor) had brought to Rome, and which Genseric, on pillaging Rome, carried to Carthage. A Jew, having seen them, said to a man known to the emperor: 'It is not right to put those vessels in the treasury of Constantinople; their only proper place is where Solomon put them. It is in punishment of that offence that Genseric took the Roman capital, and that the Romans have taken that of the Vandals.'"

This calls to mind the celebrated Greek horses, the fate of which seems to be connected with that of empires. They adorned, in succession, Constantinople, Venice, and Paris; thence they returned to Venice.

It has been asserted that these horses, taken by the Venetians from the Hippodrome of Constantinople, belonged to Corinth and had first been taken to Rome. All this is imaginary; their style especially proves that they are of the time of the decline of art.

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59

SAINT SYLVERIUS—A.D. 536

THE martyr, Saint Sylverius, of Frosinone, was the son of Pope Hormisdas, who had contracted a legitimate marriage before he received holy orders. According to some, this pope was cardinal-priest; according to others, a regionary deacon at Rome. He was created pope the 22d of June, 536; so that the vacancy lasted one month and seventeen days. Anastasius the Librarian writes that Sylverius was named in obedience to the expressed desire of Theodatus, king of the Goths; but authors of that time make mention of no violence against the Roman clergy.

It is known that Vigilius had been accredited to Constantinople as apocrisiarius, or political agent. He is the same Vigilius whom Boniface II named as his successor. The Empress Theodora endeavored by her promises to induce Vigilius to allow himself to be placed in the Holy See. The testimony of Novaes seems to be less reliable than that of Feller, who says: "Belisarius had taken Rome. Theodora determined to avail herself of that opportunity to extend the sect of the Acephali, a branch of Eutychianism. The Acephali set up altars and baptisteries in the private houses of towns and suburbs, and despised everybody, on account of the protection they had from the palace." (The word Acephali signifies the headless.) She endeavored to attach Saint Sylverius to her views, but, failing to do so, she resolved to have him deposed. He was unjustly accused of having improper understanding with the Goths. A letter was produced which he was said to have addressed to the hostile kings; but it

was proved to have been forged by an advocate named Marcus; yet this did not prevent Sylverius from being sent into exile to Patara in Lycia, and Vigilius was ordained in his place on the 22d of November, 537. The Bishop of Patara, whose name, unfortunately, has not come down to us, boldly defended Sylverius, went to the Emperor Justinian at Constantinople, and said to him: "There are many kings in the world, but there is only one pope in the universe." Justinian, learning the real state of affairs, ordered that Sylverius should be reinstated in his see. As he returned to Italy he was again arrested by Belisarius, at the solicitation of that general's wife, Antonina, who wished to propitiate the Empress Theodora. The pope, deserted by all, was sent back to the isle of Palmeria, opposite to Terracina, where, according to Liberatus, he died of hunger in the month of June, 538. Feller believes that Vigilius committed no offence either before or after that event. Novaes has indulged in some severity towards that pope, and believes culpable promises to have seduced him. Novaes founds that belief on the former circumstance of Vigilius consenting to receive from Boniface II the succession to the tiara.

Previous to his exile Saint Sylverius had created, in one ordination in December, nineteen bishops, thirteen priests, and five deacons. He governed the Church two years and a few days, and was interred on the isle on which he died.

The Holy See remained vacant six days.

Justinian, under the reign of Saint Agapetus I, published a second and more regular edition of his Code. He had already endeavored to reduce into one body all the most useful works of the ancient jurisconsults. The extracts were arranged under certain titles, and bore the name of Digests, or Pandects; subsequently he composed his Institutes, to serve as an introduction to these books. Trebonius had a large share

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in those important works. Justinian also promulgated laws enforcing respect to Catholicity. They are all comprised in his Novella, as being newer than the publication of his Code. He recommends the observance of the canons, and forbids the alienation of the property of any of the churches.

60

VIGILIUS—A.D. 538

WE have no doubt that Vigilius ardently desired the tiara, for, after being named, probably with his own consent, as successor to the papacy without any election, he afterwards figured as antipope, under Sylverius. But those facts do not justify prejudices, still less do they justify false accusations against him. Let us examine the actual pontifical career of this pope, who on more than one occasion will show himself a courageous soldier of Christ.

He was Roman, the son of John, of a consular family. Boniface II named him apocrisiarius, or political agent, at Constantinople. On the death of Sylverius, Vigilius was legitimately elected. Belicarius, his patron, commanded at Rome, and the clergy desired peace in the Church. Moreover, the Holy See was occupied by a man distinguished for his talents and for a profound knowledge of public affairs. Suddenly an unexpected change appeared in the inclinations of Vigilius. Had he promised Theodora to admit the communion of the heretics? We shall learn that later. It is of the life, the actions, and the writings of Vigilius that we

have now to speak. He will make Theodora aware that he has no intention of acceding to the wishes of the enemies of Catholicity; it will be seen that if he imprudently entered into engagements he will not ratify any such promises, but will confirm the excommunication of Anthymus and his sectaries.

With relation to Anastasius, Vigilius wrote to the empress: "We have spoken wrongly, senselessly; now we will by no means consent to what you require of us. We will not recall an anathematized heretic." Peremptorily ordered to repair to Constantinople, he did not hesitate to order the necessary preparations for the journey, but he did not show extreme haste. It was he who, in 545, named as his primate the Bishop of Arles, a city of the States of Childebert, in France, and sent to him powers similar to those that some of his predecessors had given to the primacy in Spain.

In 546 the Emperor Justinian published an edict in which he ordered the bishops to condemn the three chapters. The first concerned the writings and the person of Theodorus, Bishop of Mopsuestia, accused of Nestorianism; the second formed part of the writings of Theodoret, Bishop of Civo, against the twelve chapters of Saint Cyril; the third consisted of a letter written by Ibas, Bishop of Edessa, to a Persian heretic named Marin. The Holy Father, Vigilius, disapproved of this condemnation by the emperor, and his example was followed by some bishops. They naturally rejected errors opposed to the faith; but they would not condemn the persons to whom those errors were attributed, fearing lest they should in some sort offend against the canons of the Council of Chalcedon. The emperor, influenced by the representations of Theodora, that actress who had become empress and arbitress of the destinies of the empire, demanded also that Anthymus should be reinstated in the

see of Constantinople, and repeated his order to Vigilius to repair to that city.

Arriving in Constantinople in January, 547, he was received with great honors. Theodora being dead, the emperor, of his own accord, begged Vigilius to condemn the three chapters, and obstinately pressed the subject upon him.

Vigilius, having assembled seventy bishops, was told by them that, without prejudice to the Council of Chalcedon, the three chapters might be condemned. Then he condemned them, and sent to Mennas, Bishop of Constantinople, a decree in which he distinctly noted that he did not by that condemnation intend any prejudice to the acts of the Council of Chalcedon.

The pope supposed that he had satisfied both parties: the Greeks, by his condemnation of the three chapters; and the Latins, by accompanying the condemnation with the necessary reservation in favor of the acts of the Council of Chalcedon. But he found that he was mistaken. The East burst out against him as a violator of that council, and some of the African bishops went so far as to cut off the pontiff from their communion. To appease the tumult, the Holy Father revoked the said constitution, and threatened to excommunicate the Greek bishops who should consent to anything concerning the three chapters without the consent of a general council. Justinian, on the request of Theodorus of Cæsarea, published another decree against the three chapters. The Holy Father convoked the Greek and Latin bishops in the Placidian palace, and forbade, on pain of excommunication, obedience to the imperial decree. Justinian, irritated, ordered the imprisonment of Vigilius. All appeared to become orderly; but the peace was of no long endurance. Theodorus, Bishop of Cæsarea, and even Mennas, Bishop of

Constantinople, were excommunicated. At this crisis the conduct of Vigilius was sublime. Compelled to take refuge in a church, he was followed by the prætor and armed soldiers. The pope embraced the pillars that supported the altar; the people compelled the prætor to retire. It was in the midst of this violence that the intrepid pope exclaimed: "We declare to you that, though you hold us captive, you do not hold Saint Peter."

Justinian, conquered by so much constancy and so lofty a virtue, revoked his edict; and Vigilius, who had fled towards the city of Chalcedon, returned to Constantinople. It was agreed that, in order to terminate the controversy, it should be referred to a general council consisting of Greek and Latin bishops in equal numbers. But the emperor broke his word, and Vigilius found himself obliged to convene the council on the 5th of May, 553, without waiting for the arrival of the Latin bishops. In the conduct of the emperor there was neither justice, nor dignity, nor respect for the Church. Vigilius would not be present in the council. He published a new Constitutum, in which he protested that such a council, having only one arm, could not condemn the three chapters. Nevertheless, they were condemned by that council, which is called the fifth general council, at which there were present one hundred and sixty-five bishops, among whom were three patriarchs. Vigilius, not wishing to confirm this decree, was sent into exile, nor was he recalled until he had confirmed with his authority the condemnation of the council.

We may add here that it was also confirmed by this pope's successors, Pelagius I, John III, Benedict I, Pelagius II, and Saint Gregory the Great. The confirmation by this last-mentioned pontiff explains why Vigilius perceived the necessity of conduct which, far from being contradictory,

proved the extreme attention with which the pope watched events, their influence, and their inevitable requirements, and always finished with a skilful act, after having exhausted all the phases of determination backed by the loftiest courage.

Novaes, in commenting on this subject, says: "Thus the pontiff changed his views without prejudice to apostolic truth." Novaes adds that in this controversy the question was not of faith but of persons, and that his change of views should not be attributed to inconstancy but to prudence.

The emperor allowed Vigilius to depart; but he had scarcely arrived in Sicily when he was attacked by a painful disease, of which he died at Syracuse in 555, after a reign of sixteen years and about six months.

In two ordinations, in the month of December, he ordained eighty-one bishops, sixteen priests (some say forty-six), and sixteen deacons.

The body was transferred to Rome, and interred in the Church of Saint Marcellus, on the Salarian Way.

The Holy See remained vacant about three months.

A law of Justinian, published under this pontificate, provides that the four general councils of Nice, Constantinople, Ephesus, and Chalcedon shall always have the force of law, and that the pope is the first of all the bishops. To this law it was added that the general council held at Constantinople in 553 should also be recognized as holy. That fifth council is also known as the second of Constantinople.

Under this pontificate Totila took the city of Rome, plundered it, and threw down the walls, but Belisarius soon appeared and restored them.

61

PELAGIUS I—A.D. 555

PELAGIUS I, Roman, son of John Vicarianus, named cardinal-priest by Saint Agapetus, and nuncio to Justinian, as Liberius and Vigilius had been, was created pontiff on the 11th of April, 555. Like Vigilius, he had condemned the three chapters; he was therefore held in some suspicion of being false to the Council of Chalcedon.

The populace, in violent tumults, disowned allegiance to Pelagius. Unhappily, religious men and noble citizens both shared and showed the same feeling to such an extent that, though two bishops were prepared to consecrate him, the third one, who was necessary to the canonical fulfilment of the ceremony, could not be found.

At length Pelagius was consecrated by the bishops of Perugia and Ferentino, and by Andrew, archpriest of Ostia. Father Berti demonstrates that that consecration was valid, though not in conformity to what usually took place.

When the Romans, besieged by Totila, were suffering from famine, Pelagius had rendered them great service by passing in provisions to them. That bygone benevolence was now remembered, and a desire was shown to establish with the new pope relations of respectful submission. It was also mentioned that once, when he was accused of entertaining factious feelings against Vigilius, he rushed to the preacher's pulpit in Saint Peter's Church, placed the Gospels on his head, and protested his innocence of the crime. Pelagius confirmed the fifth general council, approved by his predecessor; and to appease the differences which had

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sprung up among the Western bishops on the subject of the three chapters condemned in the council, he endeavored to get them condemned anew by the African, the Illyrian, and even the Italian bishops. "To that end he employed," says Fleury, "the authority of Narses, and he was pious and fearful of offending against religion. Pelagius, in one of his letters, exhorts him thus: 'Pay no attention to the vain speeches of people who charge the Church with exciting persecution when she represses crime and labors for the salvation of souls. To persecute is to compel one to do evil; otherwise all the laws, divine and human, which order the punishment of crime, would be deserving of abolition. Now the Scripture and the canons teach us that schism is an evil and that it ought to be suppressed, even by the secular power; and all who separate themselves from the Apostolic See sin, and undoubtedly are schismatics.' "

During the reign of Pelagius the famous Cassiodorus died in extreme old age. He belonged to the most famous Roman nobility, and was born at Squillacia, in Calabria, about the year 470. He was the principal minister of King Theodoric. After he had retired from public life, he composed, in a monastery that he had founded, Commentaries on the Psalms, and The Institution of the Scriptures. At the age of ninety-two years he wrote several other works, and a treatise on orthography, extracted from twelve authors, the twelfth being Priscian. Cassiodorus always showed a respectful attachment to Pelagius.

The French having declared Pelagius suspected of heresy, he defended himself before them in a profession of faith, which he sent to King Childebert and signed with his own hand the declaration that he condemned and excommunicated those who strayed from the doctrine of the letter of Saint Leo and the acts of the Council of Chalcedon.

The Bishops of Tuscany refused to adhere to the fifth council, and withdrew from the communion of Pelagius. He wrote to them in these remarkable terms: "How can you doubt that you are separated from all Christian communion, when you do not pronounce our name, according to custom, in the holy mysteries, since, however unworthy we personally may be, it is in us that at present subsists the solidity of the Apostolic See, with the succession of the episcopacy?"

In two ordinations, in the month of December, Pelagius created forty-eight or forty-nine bishops, twenty-five or twenty-six priests, and nine deacons. He died the 28th of February, 560, after governing the Church four years, ten months, and eighteen days.

The Holy See was vacant four months and sixteen days, because at that time it was necessary to await the imperial consent from Constantinople to the pontifical election, although the election had not previously been so long deferred.

The right claimed by Justinian to interfere in the election of the popes, which right was subsequently maintained by the successors of that emperor, occasioned vacancies in the see of Rome of much longer duration than before. Nevertheless, from the days of Odoacer the sovereigns of Italy pretended to direct or rather to disturb that election.

Shortly before his death Pope Pelagius had begun to build the Church of the Holy Twelve Apostles.

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JOHN III—A.D. 560

JOHN III, called Catelinus, son of Anastasius, a noble Roman, was created pontiff on the 18th of July, 560.

He allowed the appeal of Sagittarius, Bishop of Embrun, and of Salonius, Bishop of Gap, deposed from their bishoprics by the second Council of Lyons, and restored them to their dignity.

John confirmed the fifth general council, of which he showed himself the zealous defender. It is said that, on an occasion of his notice being directed to some crying usurpations upon the legitimate possessors of ecclesiastical property, he determined to put an end to those spoliations, and that he ordered that every usurper of such property should be mulcted in four times the value. He finished the Basilica of the Twelve Apostles, which his predecessor, Pelagius I, had commenced—as stated above—and he consecrated it on the feast of Saint Philip and Saint James, erecting it into a cardinalate, or parochial district. In that church he had several historical subjects represented, partly in colors and partly in mosaic.

Pope John enlarged and repaired the cemeteries of the martyrs, and ordered that, for the sacrifice of the Mass celebrated in the catacombs, the Church of Saint John of Lateran should furnish the bread, the wine, and the lights.

In two ordinations, in the month of December, John created sixty-one bishops, thirty priests, and thirteen deacons. He governed the Church twelve years, eleven months, and twenty-six days. He died on the 13th of July, 573, after

having seen, in the ninth year of his pontificate (A.D. 568), the commencement of the reign of the Lombards in Italy. These Lombards, or Longobards, were thus called on account of their long beards, which they never shaved, and were a people of the Scandinavian peninsula, whom Narses, Justinian's general in Italy, having become a traitor to his sovereign, called in to sustain his revolt.

The first king of the Lombards, Alboïn, established his capital at Pavia. Then the emperors of the East were compelled to govern what remained to them in the peninsula by captains, and to confide Ravenna to officers called exarchs. That state of things continued a hundred and eighty-four years.

John was buried at the Vatican. The Holy See remained vacant ten months and twenty days, for the reason already mentioned, and in consequence of the troubles which the Lombards instigated throughout Italy.

63

BENEDICT I—A.D. 574

BENEDICT, or Bonosus, was a Roman, the son of Boniface; he was recognized as pope on the 3d of June, 574, and consoled Rome, afflicted by those two great scourges, famine and the Lombards.

It was he who discovered Gregory (known as Gregory the Great) in a monastery, and made him a cardinal-deacon.

After the example of his predecessors, Benedict confirmed the fifth general council.

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S·PELAGIVS·II·PP·ROMANVS·

In one ordination, in the month of December, he created twenty bishops, fifteen priests, and three deacons. He governed the Church four years, one month, and twenty-eight days; died on the 30th of July, 578, and was interred at the Vatican. The Holy See remained vacant four months.

64

PELAGIUS II—A.D. 578

PELAGIUS II, Roman, a Benedictine monk, the son of Vinigild, a Goth, was created pontiff on the 30th of November, 578. This time the consent of the emperor was not awaited, as Rome was closely besieged by the Lombards.

This misfortune secured the right which otherwise might have been withheld. Besieged Rome was not defended by the exarch, the imperial lieutenant in Italy, who could scarcely defend himself in Ravenna. The loss of a pontiff, too, would have been insupportable to Rome. However, amid the vicissitudes of war, Pelagius was consecrated, a man distinguished for wisdom, moderation, and virtue. The Lombards had pillaged the abbey of Monte Cassino, and the monks were obliged to take refuge in Rome. To arrest the incursions of the barbarians, the pope gave plenary powers to Gregory, his apocrisiarius, or political agent, at Constantinople, who was then at the commencement of his clerical career and who afterwards became renowned as Saint Gregory the Great.

Pelagius, learning that France was in a sufficiently peaceful condition, wrote to the Bishop of Auxerre a letter in

which, in the name of the Holy See, he deplored the ill treatment inflicted upon so many sufferers by the Lombards. This communication was joyously received by an eminently Catholic people, and it subsequently made a powerful impression upon Charles Martel, Pepin, and Charlemagne. Pelagius II, in that letter, recalled the fact that the French monarchs were bound to defend with all their might the religion which had procured them so many triumphs.

The metropolis of Aquileia was disturbed by the enemies of the Roman faith. Pelagius permitted the archbishop-elect to transfer the metropolis to Grado. Unfortunately, in a council of the year 587, held by that same archbishop-elect, and at which there were present eighteen bishops, his suffragans, those prelates, having become schismatic, swore never to admit the fifth general council. They acted thus under pretence of not causing prejudice to the Council of Chalcedon.

Pelagius, hoping to soften their obstinacy, announced by his legates, and by his letters, that the three chapters were justly condemned, and that the Council of Chalcedon had not been offended by that condemnation. But the zeal of the pontiff was useless; and the exarch, residing at Ravenna, was then called upon to labor to bring back those erring bishops to their duty.

In his time there appeared an extraordinary plague, as sudden as it was violent. The patient frequently died while in the act of sneezing or yawning.

Pelagius himself died of it on the 8th of February, A.D. 590. This pope was the first who, in the diplomas of his chancery, marked the time by the indictions that Constantine the Great had instituted on the 24th of September, A.D. 312. They form, as is well known, a course of fifteen years; when those years are ended, the indiction recommences.

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In two ordinations, in December, Pelagius created forty-eight bishops, twenty-two priests, and eight deacons. He governed the Church twelve years, two months, and ten days. Very liberal towards the poor, and especially towards the aged, he assembled so many of them in his palaces that they resembled hospitals. Pelagius was interred in the Vatican.

The Holy See remained vacant six months and twenty-five days.

65

SAINT GREGORY I—A.D. 590

GREGORY I, surnamed the Great, doctor of the Church, was born about the year 540, and was the son of Gordian, a Roman senator, afterwards regionary cardinal-deacon, and of Sylvia, a very pious lady. He was grandnephew of Pope Saint Felix III, of the Anicia, now the Conti, family. In the year 572 he was prætor, not, as some writers have stated, prefect of Rome. That fact is proven by a letter written by Gregory himself to Constantius, Archbishop of Milan.

At the death of his father, Gregory found himself master of an immense fortune. Then he built six monasteries, among them one, in 575, at his own palace in Rome; he became a Benedictine monk, and lived in the monastery of Saint Andrew, which he had himself caused to be built, and which belonged to the Camaldolese Benedictines. Some writers, and among them Father Thomassin, of the Oratory, maintain that Gregory belonged to no religious order. Be that as it may, he was named cardinal-deacon by Pelagius,

whose secretary he had been. Subsequently the same pope sent him as nuncio to Constantinople, to the Emperor Maurice.

Gregory, on his return to Rome, was against his wish created pontiff. The choice of the clergy and of the Roman people had unanimously fallen upon Gregory, who wrote to the Emperor Maurice, begging him to oppose the election. Germanus, prefect of Rome, intercepted the letters, and substituted others in the opposite sense, containing the text of the decree of election. Gregory then left Rome and concealed himself in a retired place. The people flocked from all parts in search of Gregory, who was at length discovered by a dove hovering over his head. He was surrounded, and entreated to accept the pontificate, and he was conducted to Saint Peter's and consecrated on the 3d of September in the year 590. At the commencement of his pontificate, he wrote to the patriarchs of the East a letter, in which, according to the custom of those times, he included his profession of faith. At the same time he confirmed the general councils of Nice, of Constantinople (i.e., the first council of that city), of Ephesus, and of Chalcedon. He ordered that those four councils should be respected as the four Gospels. The same confirmation was pronounced as to the second Council of Constantinople, called the fifth œcumenical council. The pope demanded that that council should be plainly acknowledged by all, in order that the defenders of the three chapters, which that council had condemned, should desist from their culpable obstinacy. Three years previously, Pelagius had ordered that those subdeacons in Sicily who were married should separate from their wives. Gregory, thinking this decision too stern and severe, permitted subdeacons to marry, provided that they should not receive higher orders; and subsequently he forbade the ordination of any subdeacon

before he had made the vow of continence in the proper form before the bishop.

He allowed the Spaniards to baptize by only a single immersion. The authority of Gregory was followed by the Fathers in the Council of Toledo. That permission, contrary to previous custom on that subject, was granted, in order that the true Catholics might be distinguished from the heretics in Spain, who, by a triple immersion, fancied that they authorized their errors relating to the Trinity.

He forbade that Hebrews should be compelled to receive the faith of Christ. He ordered that entrance into the monasteries of nuns should be forbidden to both men and women who were strangers to what concerned the administration of those monasteries. He ordered that at the commencement of Lent the blessed ashes should be placed on the foreheads of the faithful. Up to the time of Celestine III, created pope in 1191, it was the custom to place the holy ashes on the head of the pope, as they are now placed on the heads of the faithful, and to repeat the well-known formula: "Remember, man, that dust thou art, and unto dust thou shalt return." But under Urban VI, elected pope in 1378, a different custom was introduced, which obtains to this day; that, namely, of strewing the ashes upon the head of the Holy Father without saying a word. Monsignor Antonelli, in a letter addressed to the Cardinal Gentili, inquires into the reasons for which the masters of the ceremonies refrain from saying the words. He considers that the action of strewing the ashes during the repetition of the formula is a venerable remnant of the rite formerly practised with the penitents on Ash Wednesday. Ashes were given to them, accompanied by those words which remind us of our mortality, and, so reminding us, are a wholesome humiliation. At the same time, the public penance, whence that

ceremony came down to us, being a species of ecclesiastical judgment, to which the Roman pontiff ought not to be subjected, it was resolved that, as regarded him, the fact should suffice without the formula; that is to say, that the action of placing the ashes on the head sufficiently suggests the mortal condition of the pope, without there being exercised upon him that shadow of ecclesiastical jurisdiction to which the head of the Church is in no wise subject. Gregory also ordered that the Lent fast should be kept uninterruptedly, and not, as formerly, discontinued on Thursdays, Saturdays, and Sundays. Thus, fasting commenced from Septuagesima. He also ordered that from Septuagesima to Easter the Alleluia should not be sung. He permitted the priests of Sardinia to administer confirmation in the absence of the bishops, who ordinarily administer that sacrament, as was solemnly declared by the Council of Trent. Benedict XIII subsequently granted the same privilege to the abbot of Saint Paul, outside the walls of Rome, and to the custodian of the Holy Sepulchre, of the order of Minor Observantes, of the convent of Aracœli.

In 592 Pope Saint Gregory caused the removal to Rome of the tunic of Saint John the Evangelist, and placed it beneath the altar of Saint John in the Lateran Basilica. The same year the Emperor Maurice rendered a decree by which he prohibited men of the legal profession, as well as persons charged with debts to the treasury, from entering the clerical state, and soldiers from entering the monastic profession. The Holy Father, in his letter written in 593, praises that part of the decree which relates to men of the law, but disapproves the two other parts, which he induced the emperor to revoke.

Saint Gregory also remedied two abuses: the one consisted in demanding a price for the burial of the dead in

churches, and the other in building churches where the dead had been interred. The pope was unwilling that there should be any risk of the bones of the profane being mingled with those of martyrs.

Father Thomassin, already quoted, maintains that it was not until the reign of Gregory that Christians began to be buried in the churches; for which reason that pope disapproved of the custom. But Muratori proves that the custom was long anterior to Saint Gregory. The Council of Braga, in 563, was the first to forbid burial in the churches, and subsequently many synods, especially in France, prohibited the custom, but with exceptions as to certain persons. But the Roman Church has always maintained the ancient custom of burying in churches, as appears in the reply of Nicholas I to the Bulgarians, about the year 860. During the French occupation in 1809, public cemeteries began to be in popular request, and such cemeteries were afterwards authorized by Pope Pius VII. Only persons of very high rank are now interred in the churches.

Many persons affirm that Saint Gregory the Great instituted what is known as the Gregorian Chant. But the learned Dominic Maria Manni, in his Dissertation upon the Discipline of the Ancient Ecclesiastical Chant, printed at Florence in 1756, and reprinted in the collection of Zaccaria in 1794, proves that Gregory did not invent that chant, but reduced it to a more fitting form, and rendered it more easy to be studied. And we have it on the authority of Anastasius the Librarian that a chant similar to the Gregorian was known in the time of Saint Hilary, created pope in 461; and, according to the testimony of Peter, Bishop of Orvieto, there was a very similar chant in the time of Pope Saint Sylvester, i.e., two hundred and seventy years before the time of Saint Gregory. However, it is certain that this pope in-

stituted, at Rome, a school of chanters, for whom he had two houses built: one near the Basilica of Saint Peter, and the other near the patriarchate of Saint John Lateran. Into this college of chanters only seven deacons were admitted, and, in addition, some boys who, when necessary, took their parts in high tone.

Saint Gelasius having arranged the recital of the prayers or collects in the Mass, Saint Gregory put them in better order, and compiled a volume which he entitled the Sacramentary. In the Sacramentary of Saint Gregory and in the Roman rubrics, we find, in addition to the ceremonies of the Mass, those of baptism, of ordination, and of the processions, with the blessing of tapers and ashes, and many others noticed in the Sacramentary of Saint Gelasius. Some persons have complained that Saint Gregory had adopted several practices from Constantinople, but he showed that he had only re-established old customs; and as it seemed to be feared that the Greeks would draw some advantage from it, "Who doubts," said he, "that that church should not be subject to the Holy See, as the emperor and the Bishop of Constantinople on every occasion show that it is? If that church or any other has some good practice, I am ready to imitate that practice of even the lowest of your inferior churches."

Saint Gregory instituted the processions on the day of the Purification of the Blessed Virgin, and the Litany of the Saints on the feast of Saint Mark, on account of the increased virulence of the plague that had carried off Pelagius. The disease always ended in a fit of sneezing or of yawning, and the pope ordered that "God bless you" should be said to those who sneezed, and that the sign of the cross should be made on the mouths of those who yawned. The plague having ceased, the antiphon "Regina cœli lætare" was introduced in the chants of the Church. It is affirmed by pious

writers that, at the moment when the plague decreased in virulence, there appeared on the top of the mausoleum of Adrian an angel sheathing his sword. Thenceforth that mausoleum was called the Castle of Sant' Angelo, and an angel in marble was placed on it, for which Benedict XIV substituted the one in bronze, which still remains there.

Gregory found it necessary to repress a claim of John the Faster, a man, however, whom the Greeks represent as a prelate of such great virtue that he was placed among the number of the saints, a step to which the approval of the Congregation of the Propaganda was given afterwards. John assumed the title of the Universal Bishop. The predecessor of Gregory had censured that title; and Gregory had already deprived Eulogus, Bishop of Alexandria, of the similar title of Universal Patriarch. The Holy Father then entitled himself, in all his letters, with a sentiment of humility and modesty, "servant of the servants of God." That custom has continued to our own day, and Pius X uses the same formula. At the close of the tenth century, some bishops wished to take that title; but it is now confined solely to the Roman pontiff.

Gregory was the first pontiff who ordered that pontifical diplomas or bulls should be dated from the Incarnation of our Saviour.

Formerly the Church had the custom of calculating time from the consular fasti (it is known that they commenced, dating from the year 244, from the foundation of Rome, or 245, according to the epoch of Varro, that is to say, five hundred and nine years before Christ), but under Diocletian appeared Dionysius, called, from his short stature, Dionysius the Little, who abandoned the eras of the consuls and the Emperors Augustus and Diocletian, which till then had been followed all over the world. In 527 Dionysius intro-

duced a paschal cycle for ninety-five years, and made the years commence on the 25th of March, saying that he dated them from the Incarnation of the Lord; but he left the three months from the Circumcision, which commence on the 1st of January. So the year of the Incarnation, according to Dionysius, commenced three months after the Circumcision, which dates from the 1st of January; while the year of the Nativity commenced on the 28th of December, and that of the Indiction on the 24th of September, but for the Roman Curia on the 25th of December.

Saint Gregory was also the first pontiff who employed the phrase "to speak ex cathedra."

He ratified the baptism given by heretics in the name of the Most Holy Trinity. He ordered that on the 29th of June the memory of the two princes of the apostles, Saint Peter and Saint Paul, should be celebrated in the Church of the Vatican, and that on the following day the feast of Saint Paul should be celebrated specially.

From the letters of this pontiff we learn that the Holy See then possessed rich patrimonies in Sicily, in the city of Syracuse, in Palermo, in Calabria, in Apulia, in the country of the Samnites, in Campania, in Tuscany, in Sabina, in Norcia, at Carseoli, one called Appia, at Ravenna, in Dalmatia, Illyria, Sardinia, Corsica, Liguria, in the Cottian Alps, in Germaniciana, in Syria, and in Gaul. The last-named patrimony, according to Saint Gregory, produced but little revenue. Each of those patrimonies was intrusted to a distinct administrator, who had the title of defender or rector, and was always one of the first clerks of the Roman Church. It also possessed other patrimonies in the East, which yielded a net revenue of nearly half a million francs of the present day.

Finally, Saint Gregory, after having, through Saint Au-

gustine, a Benedictine monk of the abbey of Saint Andrew, at Rouen (a monastery known to have been founded by Saint Gregory), converted the Anglo-Saxons to the true faith, gave him orders to establish two metropolitans, one at London, and the other in the city of York; and the metropolitans were then to ordain twelve bishops.

Gregory confounded the Arians who remained in Spain, and the Lombards who occupied a large portion of Italy. He illustrated the Church by the prodigious number of works he has left us, although interrupted by serious difficulties. After meriting the praise of Saint Ildefonsus, who said of that great pontiff, "He excelled Anthony in holiness, and Augustine in knowledge," and after governing the Church thirteen years, six months, and ten days, Gregory died on the 12th of March, 603, aged sixty-four years.

In two ordinations, one in Lent, and the other in the month of September, he created sixty-two bishops, thirty-eight or thirty-nine priests, and five or fifteen deacons.

He was adorned by the most sublime virtues, and his court consisted of subjects worthy to be near him. He kept laics out of his council, and took for his advisers only clerks endowed with great prudence, and learned pious monks. He received them whenever they chose, whether by night or day; nothing was wanting to religious perfection in the palace, nothing wanting of the pontifical duties in the Church. Andres, at the beginning of his book, On the Origin, Progress, and Present Condition of all Literature, pronounces the following judgment on Gregory: "He possessed doctrine, learning, and eloquence superior to those of the time in which he lived; the arts and sciences found a worthy temple in his palace. He had not a single servant who had not received a good education, and whose words were not worthy to be heard around the ancient throne of the Latin

language. In the court of the great Gregory the studies of the fine arts took a new vigor. Nevertheless, all the advantages of a lettered mind could not protect him from the calumnies of those who were determined to consider him the sworn enemy of good taste and of the sciences and fine arts. Tiraboschi courageously came forward in his defence, and the memoir of that holy doctor triumphed over many unworthy accusations."

The grave cares of the pontificate did not prevent Gregory from indulging in practices of the most ardent charity. Every day he invited twelve paupers into his palace, and personally waited upon them at table; and, according to the legends, that humility was rewarded by his one day seeing an angel make the thirteenth of the company at that table. Thence came the custom of daily inviting thirteen poor persons, generally priests, in the name of the pontiff, who himself served them at table; they were selected in the hospital of the Most Holy Trinity. In the monastery of Saint Andrew he had his portrait placed, showing him to have been of noble stature, his face long, his head bald in front, with tufts of black hair at the side.

A passage, altered from the Polycratic of John of Shrewsbury, was made to accuse Gregory of the burning of the Palatine Library, founded by Augustus—that is to say, of all its classic works.

This error is completely refuted in the Art of Verifying Dates. It was also said that during his reign Gregory ordered the destruction or mutilation of the statues and monuments which still existed in Rome, so that strangers who from religious motives might visit Rome should not go to admire the triumphal arches and other wonders of ancient Rome. Platina exclaims: "Absit hæc calumnia a tanto pontifice Romano præsertim cui certe, post Deum, patria quam

vita carior fuit"—"Away with such calumny against so great a Roman pontiff, to whom, after God, his country was dearer than life."

Platina further observed that the mutilations were made by the Romans to build new palaces. These barbarians tore away the ornaments and fixtures in order to get at some paltry bronze nails, or the vases (ollæ) which the ancient architects had placed in circus walls to render them more sounding; and Platina adds: "This was done by the Romans themselves, if we may give the name of Romans to Epirotes, Dalmatians, Pannonians, and the scum and offscouring of the whole world."

In regard to the statues, Platina, in his fine Latinity, continues to justify Gregory, especially against the charge of having caused the statues to be decapitated. "Jacent statuæ," he says, "tum propter vetustatem collapsæ, tum etiam quia basibus sublatis, vel æris, vel marmorum causa, stare tantæ moles non poterant. Quod autem capitibus careant, mirum nequaquam videri debet, cum ipsius statuæ casu, ea pars utpote fragilior et ad accipiendum læsionem paratior, potissimum frangatur"—"The statues lie upon the ground, not only overthrown by time, but also because their bases had been removed by those who were in quest of bronze or marble, and such great masses that undermined could not remain erect. Nor need it be wondered at that the statues were headless, for when the statue fell, the head, the most fragile and easily injured part, was of course the first to be broken."

66

SABINIANUS—A.D. 604

SABINIANUS, of Volterra, in Tuscany, is by some said to have been born at Bied, a ruined town a few miles from Viterbo. He was the son of Bono, and was a cardinal-deacon, named by Saint Gregory, whose apocrisiarius he had been to the Emperor Maurice during some four or five years.

Sabinianus was elected pontiff on the 13th of September, 604, and consecrated bishop without previously receiving the priesthood, as was also the case with Valentine, the one hundred and second pope, in 827, and Nicholas I, the one hundred and seventh pope, in 858. We may add that the same is to be said in the cases of Felix II, in 355; Agapetus I, in 535; and Vigilius, in 540. Monsignor Borgia, afterwards cardinal, in his apology for the pontificate of Benedict X, after having shown in support of that fact that Cecilianus was named Bishop of Carthage when he was only a deacon, adds that the only argument in favor of such promotions per saltum is the silence of writers; and he asks his readers if such an argument can be deemed to be sufficient on a question of such importance. To Sabinianus is attributed the invention of church bells. Others give the glory of that invention to Saint Paulinus, Bishop of Nola, in the Campania, about 401, and they infer that it is on that account that a bell is called nola or campana.

This invention is ascribed to Sabinianus by Polydore Virgil, Genebrard, and Panvinius.

According to Oldoin, in his reflections upon Chacon, Sabi-

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nianus did not, indeed, invent the use of church bells, but prescribed the use of them at the canonical hours, that the sound of them might quicken the devotion of the faithful.

What can be most confidently said upon this subject is that the use of bells in the Western Church was known before the sixth century, i.e., A.D. 496. In the life of Saint Columbanus, written in the sixth century and published by Mabillon, we read that at midnight Saint Columbanus "at the sound of the bell" went to the church to meet the brothers of the monastery there.

In the Eastern Church bells were introduced at a much later period. In the ninth century, between 864 and 867, Orso, Doge of Venice, made a present to the Greek emperor, Michael, of twelve bells, which the emperor placed in an elegant belfry, built by him in the Church of Saint Sophia. Until that time the Greeks called the faithful to divine service by means of a wooden table, which was struck upon with an instrument called synandrum, not unlike the wooden rattle used in the closing days of Holy Week. The table, block, or plank of wood was sometimes, perhaps, replaced by a sheet of iron, and the wooden club or mallet by an iron hammer. We know that in the East the instrument had the name of ferrum sacrum. To all the above, taken from Italian scholars, we must add a contribution from French erudition. Saint Loup, Bishop of Orléans, being at Sens when Clothaire besieged that city, spread terror throughout the camp, and put the besieging army to flight, by having the bells of Saint Stephen's rung, which proves that bells were not then commonly known. However it may be, if Sabinianus did not invent bells for church use, it is nevertheless true that, as we have already said, he ordered the canonical hours to be announced, and the people called to church, by the sound of bells. In one ordination, in September, Sabini-

anus created twenty-six bishops. He governed the Church one year, five months, and nine days; died on the 22d of February, 606, and was interred at the Vatican. The Holy See remained vacant eleven months and twenty-eight days.

67

BONIFACE III—A.D. 607

BONIFACE III, a cardinal-deacon, created by Saint Gregory, and son of John Candiote, was elected pope on the 19th of February, 607. And, no doubt, he deserved the election, for Saint Gregory, in naming him as nuncio in 603, had said of him: "He is a defender of the Church, and we can amply testify to his purity and fidelity from our long experience of them."

In a council that Boniface III held at Saint Peter's, in which he assembled seventy-two bishops, he ordered, on pain of excommunication, that no one should busy himself about the election of the pope, or any other bishop, until three days after the death of the late pontiff or prelate. That interval of time, not observed by some of the successors of Boniface, was extended to ten days by Gregory X.

Boniface obtained from the Emperor Phocas what Saint Gregory had been unable to obtain from the Emperor Maurice. The Emperor Phocas, by a decree, declared that to the Roman pontiff exclusively belonged the title of Universal Bishop, the title which had been arrogated to himself by Cyriacus, successor to John the Faster, in the patriarchate of Constantinople, who had usurped that same title. The Emperor Justinian, who lived eighty years before Phocas,

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had confessed that John II, fifty-seventh pope, was "the head of all the holy churches." In the 131st of his Novellæ, he calls him the "first of all priests." So that the decree was not issued by Phocas to establish any novelty, as the centuriators of Magdeburg suppose, but to declare and establish the right of the pope to take that title of Universal, as is shown by the cardinals Baronius and Bellarmine. Upon this question Cæsarotti is wrong, where, in order to weaken the force of the decree, he speaks of it as having been given by Phocas, a bad emperor. As we have just seen, Phocas only confirmed a decision of Justinian.

In one ordination this Holy Father created eleven, or, as some authors say, twenty-two bishops. He governed the Church eight months and twenty-two days, and died on the 10th of November, 607. He was interred at the Vatican. The Holy See remained vacant ten months and twelve days.

68

BONIFACE IV—A.D. 608

BONIFACE IV, of Valeria, a town of the Abruzzi, in the kingdom of Naples, was the son of John, and a Benedictine monk in the monastery of Saint Sebastian of Rome, and afterwards a cardinal-priest. He established in his house a monastery, which he enriched with valuable gifts. With the consent of the Emperor Phocas, he consecrated to the Blessed Virgin and all the holy martyrs the Pantheon, that was built by Marcus Agrippa, son-in-law of Augustus. That same church, called Saint Mary of the Rotunda, on account of its form, Gregory IV, in 834, dedi-

cated to all the saints, in honor of whom he instituted, on the same occasion, All Saints' Day.

Novaes quotes a dissertation of the Father Lazzari, which would tend to prove that this temple was not dedicated to any pagan deity; but he does not venture to say for what other purpose the temple could have been erected. Father Lazzari was undoubtedly wrong and should be refuted. In an inscription on the architrave, after the name and titles of Septimius Severus and Caracalla, are the following decisive words: "Pantheum vetustate corruptum cum omni cultu restituerunt"; i.e., the inscription tells that "Septimius Severus, etc., and Antoninus Caracalla, etc., have with great magnificence rebuilt the Pantheon, which time had injured."

To prove to how great an extent the popes have been generous conservators, and free from all jealousy as to their predecessors, and moved by respect for the material works of those pontiffs, we will, in a few words, give the history of the Pantheon, which certainly bore that name formerly; considering it only in its relations to the sovereign pontiffs of Rome.

Phocas granted the temple to Boniface IV, who altered its interior into a church. All the idols were removed. In the year 663, Constantius II, being in Rome, though it was converted into a Catholic church, treated it with so little respect as to despoil it of the metal which covered the roof and porticoes, in order to send it to his own royal city of Constantinople. This injury was repaired in 731, by Gregory III, who covered the roof with lead. Anastasius IV, in 1153, erected a palace for himself, communicating with the church. Martin V, in 1420, and Eugene IV, in 1435, re-covered the roof with lead. The last of these popes made some alterations, and in the niche which is beneath the porch, placed the two basaltic lions, and the fine porphyry urn which now

stands at the tomb of Clement XII, in Saint John Lateran. Those who reared the tomb of Clement XII may be pardoned for removing the urn, as it was improperly exposed under the portico of the Pantheon. It was Eugene IV, probably, who placed the antique altar at the bottom of the gallery, the existence of which is attested by engravings of the fifteenth century.

Urban VIII, in 1639, replaced in the portico the angular column, bearing in the capital a bee, the armorial device of that pope. Alexander VII, in 1660, gave the two other columns which were wanting on the right side, removed the paltry buildings which had been reared against the church, and lowered the grade of the square—perhaps a little too much, for the Pantheon square, being thus lower than the Tiber when swollen, is subject to inundations. Benedict XIV, about 1750, varied the Attic ornaments, and every pope since that time has added some useful embellishments. Pius VII, following the advice of Cardinal Gonsalvi, also contributed to repair, maintain, and perfect, if one may so speak, the sole remnant of Roman antiquity which remains entire in the midst of that city, twice the metropolis of the world. This is a right fulfilment of the duty of the sovereigns of that land which contains so many masterpieces of art. We shall have many other occasions to notice this admirable vigilance constantly observed by the popes, and it is especially in the Church of Saint Peter that this family spirit, as it may not improperly be termed, has been the most manifested. It is appropriate to direct attention to that pontifical greatness, that love of the past, that veneration for predecessors, and that passion for the arts, which so well become the august inheritors of the great city of Rome. This is, in fact, the worthy guardianship of the deposit intrusted by Saint Peter.

From the time of Sabinianus, the pontiffs, with the clergy,

repaired to the rotunda on the Sunday before Pentecost to celebrate Mass, when a sermon was preached on the coming of the Holy Ghost. Roses were thrown from the top, whence that Sunday was called Rose Sunday. To the present time, roses are on that Sunday distributed to the canons seated in the choir. Saint Mary of the Rotunda was erected into a cardinalate, and was held by Cardinal Gonsalvi when he died.

In a council assembled at Rome in the year 610, Boniface gave a check to those who, more tormented by jealousy than inflamed by zeal, maintained that the monks had no right to administer the sacrament either of baptism or penance. The decree of Boniface on that question was confirmed in 1096, by Urban II, who inserts a eulogy upon the religious orders.

In two ordinations the Holy Father created thirty-six bishops, some priests, and nine deacons. He governed the Church six years, eight months, and thirteen days, and died on the 7th of March, 615. In the Roman Martyrology he is named on the 25th of May. He was interred near the Vatican. Boniface VIII raised a new altar for him, which was destroyed when the new Basilica of Saint Peter was built. Paul V, having discovered the ashes of Boniface IV on the 20th of October, 1605, caused them to be removed to the altar of Saint Thomas the apostle.

The Holy See was vacant for five months and twelve days.

CHRONOLOGICAL LIST OF THE POPES

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1	Saint Peter, Martyr	42	3
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4	Saint Clement I, Martyr	91	16
5	Saint Evaristus, Martyr	100	18
6	Saint Alexander I, Martyr	109	21
7	Saint Sixtus I, Martyr	119	26
8	Saint Telesphorus, Martyr	127	29
9	Saint Hyginus, Martyr	139	30
10	Saint Pius I, Martyr	142	31
11	Saint Anicetus, Martyr	157	35
12	Saint Soter, Martyr	168	36
13	Saint Eleutherus, Martyr	177	38
14	Saint Victor I, Martyr	193	39
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16	Saint Calixtus I, Martyr	219	45
17	Saint Urban I, Martyr	223	47
18	Saint Pontianus, Martyr	230	48
19	Saint Anterus, Martyr	235	49
20	Saint Fabian, Martyr	236	50
21	Saint Cornelius, Martyr	251	54
22	Saint Lucius I, Martyr	252	58
23	Saint Stephen I, Martyr	253	60
24	Saint Sixtus II, Martyr	257	63
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29	Saint Marcellinus, Martyr	296	75
30	Saint Marcellus I, Martyr	308	79
31	Saint Eusebius	310	80
32	Saint Melchiades	311	81
33	Saint Sylvester I	314	86
34	Saint Mark	336	90
35	Saint Julius I	337	92
36	Liberius	352	96
37	Saint Felix II	359	100
38	Saint Damasus I	366	103
39	Saint Siricius	384	111
40	Saint Anastasius I	398	115
41	Saint Innocent I	401	117
42	Saint Zosimus	417	121
43	Saint Boniface I	418	123
44	Saint Celestine I	422	125
45	Saint Sixtus III	432	130
46	Saint Leo I	440	132
47	Saint Hilary	461	137
48	Saint Simplicius	467	139
49	Saint Felix III	483	141
50	Saint Gelasius I	492	143
51	Saint Anastasius II	496	145
52	Saint Symmachus	498	147
53	Saint Hormisdas	514	151
54	Saint John I, Martyr	523	155
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